WHAT THE BIBLE SAYS ABOUT FAITH

C. C. CRAWFORD

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FAITH

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by

C. C. Crawford

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A Memorial to C. C. Crawford

C. C. Crawford was a very close friend whom I counted as one of those rare individuals able to combine scholarship and eloquence with genuine humility. People who shared in his teaching or heard Dr. Crawford preach will testify with me the world is poorer since he left.

However, a host of people still rejoice in his various abilities because he shared with us a treasure of knowledge and understanding in his many books.

COLLEGE PRESS is pleased to have published several of his works. The four volume series of GENESIS will stand as a monument to his grasp of the WORD OF GOD and God's philosophy of life.

This new publication on FAITH was written several years before his death in 1976. We consider it providential that Dr. Crawford developed this topic in just the very way needed to fit our WHAT THE BIBLE SAYS . . . series.

We are delighted to give honor to this truly outstanding servant of our Lord.

Don DeWelt
Editor

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List of Abbreviations

art., article
A.V., Authorized Version of the Scriptures.
cf., compare
ch., chapter
chs., chapters
edit., edition
e.g., for example
ff., following
fn., footnote
ibid., the same
i.e., that is
in loco., in this place, or connection.
intro., introduction
p., page
pp., pages
par., paragraph
R.V., Revised Version of the Scriptures
sect., section
v., verse
vv., verses
viz., namely
vol., volume

Acknowledgments

In the preparation of this volume I have consulted and quoted from the following works quite freely:

Commentary on Romans, by Moses E. Lard.

The New Testament Commentary: Hebrews, by R. Milligan.

The Scheme of Redemption, by R. Milligan.

How To Be Saved, by M. M. Davis.

Commentary on Genesis, by James G. Murphy.

I have also quoted from numerous other volumes, which are indicated and named, parenthetically, in the text. Scripture quotations, unless otherwise noted, are taken from the *American Standard Version*.

A few of the subjects, some of the subject matter, and many of the illustrations herein, are adapted from other books and sermons; in such instances, credit has been given the author in accompanying parentheses. I have tried to give proper credit to whomsoever credit is due.

I lay no claim to originality as regards the themes and general subject-matter of this volume. I have merely tried to assemble and present in outline form, with accompanying illustrative matterial, for use in pulpit work and in Bible study classes, a few of the great thoughts on some of the great themes of the Christian faith. Whatever originality the book may possess lies in the *arrangement* of the various outlines.

The Author

Chapter One

THE EXCELLENCE OF FAITH

Being therefore justified by faith, we have peace with God through our Lord Jesus Christ (Rom. 5:1).

In our study of the Bible the term which engages our attention is *faith*. We shall find it occupies a prominent place in connection not only with conversion, but also with every phase of Christian activity and growth.

Faith is one of the most far-reaching words in the vocabulary of inspiration. Without faith none of the blessings of the spiritual realm would be available to man. Contrariwise, on the ground of faith, such blessings as eye hath not seen, nor ear heard, nor the heart of man conceived (I Cor. 2:9), are within his power to appropriate and enjoy.

Faith is an oft-recurring word in the New Testament. Jesus had much to say about it, and the word is used repeatedly in the Epistles. Paul states expressly that we are justified by faith (Rom. 5:1ff.).

The excellence of faith is indicated in scripture by the following representations:

1. *Faith is superior to things and circumstances of this material world.*

When given full sway in the human heart faith rises above the circumstances of life and controls them. The *power* of faith is described in such scriptures as Matt. 17:20; Mark 9:23 and 11:23; Luke 17:6.

> And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you (Matt. 17:20).

And Jesus said unto him, if thou canst! All things are possible to him that believeth (Mark 9:23).

Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it (Mark 11:23).

And the Lord said, If ye had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would obey you. (Luke 17:6).

Christians of this materialistic age, in bondage as they are to the "tyranny of things," are inclined to look on these sayings of the Master with more or less skepticism. The tragedy is that we have never really learned to walk by faith. We cannot testify that these sayings are true for the simple reason that we have never learned to stand on God's promises. True, we claim to do so, and we sing "Standing on the Promises," but always with mental reservations. It is only through the exercise of implicit faith that we can throw off the fetters of anxiety and fear which enslave us to this present evil world. We are willing to obey the Lord in confession and baptism, but we certainly fall far short of His teaching in regard to such everyday matters as fear, worry, forgiveness, humility, and the like.

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called sons of God.

Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you (Matt. 5:3-12).

Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing (Matt. 5:21-26).

Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two. Give to him that asketh thee, and from him that would borrow of thee turn not thou away (Matt. 5:38-42).

Therefore I say unto you, Be not anxious for your life, what you shall eat, or what ye shall drink; nor yet for your

body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto the measure of his life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you (Matt. 6:25-33).

Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye (Matt. 7:1-5).

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children,

how much more shall your Father who is in heaven give good things to them that ask him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets (Matt. 7-12). (Cf. I John 4:18).

He might well say to us as to His disciples of old, "O ye of little faith."

2. *Faith is the ground of our justification.*

"Being therefore justified by faith"—not by faith *alone*, or mere intellectual assent (the theologians have added the word *alone*)—"we have peace with God through our Lord Jesus Christ" (Rom. 5:1). Not by faith alone, because "faith apart from works" (*i.e.*, works of faith) is dead (Jas. 2:26). The faith that is "unto the saving of the soul" (Heb. 10:39) expresses itself in works of obedience, sacrifice and service (Rom. 12:1-2). To walk by faith is to "live by the Spirit" (Gal. 5:22-25). God so loved us that He gave His only begotten Son as a propitiation for our sins (John 3:16), but we must appropriate this matchless Gift by faith. By true faith in Him we "have access into this grace wherein we stand" (Rom. 5:2). "For by grace ye have been saved through faith, and that" (*i.e.*, that *salvation*) "not of yourselves, it is the gift of God" (Eph. 2:8).

3. *Faith is the motivating principle of all Christian worship and service.*

True worship is: (1) communion of the human spirit with the Divine Spirit, (2) on the terms of the truth as revealed in scripture (John 4:24). This can be realized only through faith. Repentance is faith *choosing;* the confession is faith *speaking;* baptism is faith *obeying;* the Lord's Supper is faith *remembering;* liberality is faith *acknowledging* God's

ownership; prayer is faith *communing;* meditation is faith *pondering;* and the whole Christian life is faith *serving.* Therfore we are justified by faith. From the day of conversion to that of the putting on of immortality, the actuating principle in the life of every true Christian is faith.

4. *Implicit faith, along with obedience, is a necessary condition to the answer of prayer.*

> Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that will I do. If ye love me, ye will keep my commandments (John 14:12-15).

> I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. Even as the Father hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love (John 15:5-10).

In Acts 12:1-17 we read that many of the early disciples were gathered together in the house of Mary, the mother of John Mark, praying for Peter's deliverance from prison. Yet they were "amazed" when their prayer was answered and Peter stood in their midst. Most of our praying is of this kind; it has little conviction back of it.

> And all things, whatsoever ye shall ask in prayer, believing, ye shall receive (Matt. 21:22).

The prayer of faith, *i.e.*, the petition offered in harmony with the teaching of God's word, will not go unanswered.

Unanswered yet? The prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail? is hope departing?
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer,
You shall have your desire, sometime, somewhere.

Unanswered yet? Tho' when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking
So urgent was your heart to make it known.
Tho' years have passed since then, do not despair;
The Lord will answer you, sometime, somewhere.

Unanswered yet? Nay, do not say "ungranted";
Perhaps your part is not yet wholly done;
The work began when first your prayer was uttered,
And God will finish what He has begun;
If you will keep the incense burning there,
His glory you shall see, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered;
Her feet are firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder-shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done, sometime, somewhere!"
And cries, "It shall be done, sometime, somewhere!"

5. *The blessings and rewards of the gospel are all received and realized through faith.*

Among these are: (1) salvation from the guilt of sin (Mark 16:16; Acts 2:38; 10:43; 16:31; 26:18); (2) spiritual life (John 20:31; 6:40; 3:16, 36; I John 5:12); (3) spiritual

light (John 1:9; 8:12; 12:36); (4) heavenly adoption (Gal. 3:26); (5) the indwelling Spirit (John 7:39; Eph. 1:13; Gal. 3:14); (6) justification (Rom. 5:1; Gal. 2:16); (7) true righteousness (Rom. 1:16-17; 10:6; 3:22); (8) true worship (John 4:24; Eph. 3:12); (9) providential oversight (I Pet. 1:5); (10) eternal rest (Heb. 4:3). In fact the "inheritance" of all the promises of God is to be realized through faith (Heb. 6:12).

Conclusion

No wonder then that faith is represented to be the foundation which supports the entire pyramid of Christian virtues that true disciples build, one stone upon the other, and upon which they climb heavenward (II Pet. 1:5-7). True Christians "walk by faith, not by sight" (II Cor. 5:7).

Faith, hope and love, according to Paul, constitute the abiding trinity of spiritual virtues (I Cor. 13:13). Of these three, love is "greatest"; because, in "the home over there," faith will have given way to spiritual knowledge, and hope to fruition, leaving only love to consummate the blissful intercourse of the redeemed with their heavenly Father (Rev. 21:1-5).

QUESTIONS FOR DISCUSSION

1. What is the *power* of faith?
2. How can we measure to see if we are "men of little faith"?
3. Are we saved by faith?
4. How is faith related to true worship?
5. Why is faith necessary to having our prayers answered?

6. If we sincerely believe God will grant our request, will He? How is faith different from optimism?
7. What are some of the blessings we receive through faith?

Chapter Two

THE NATURE OF FAITH

Now faith is assurance of things hoped for, a conviction of things not seen (Heb. 11:1).

The eleventh chapter of Hebrews has been called "Israel's Roll of Honor." It is the great "faith chapter" of the Bible. It is an inspired discourse on the subject of faith. The discourse begins properly with the last three verses of ch. 10, in which the writer speaks of a faith that is "unto the saving of the soul." The subject matter which follows, in ch. 11, is an analysis of that kind of faith, what it is, whence it is obtained, and how it operates unto salvation, as exemplified in the lives of many illustrious believers of olden times. The writer proves to be an excellent sermonizer, as we might expect in view of his having been inspired by the Spirit of God. He states his text in v. 1, and then proceeds to develop it with appropriate illustrations drawn from Old Testament history. His concluding exhortation follows, in ch. 12, vs. 1-2. We shall attempt to evaluate the teaching of this great chapter of the Christian Scriptures.

I propose to discuss first the *nature* (*i.e.*, the original and essential characteristics) of faith.

Let me repeat that the kind of faith under consideration here is the faith that works "unto the saving of the soul." By some this has been called *"saving faith."* Not that faith of *itself* will save any one, because it will not; but that the right kind of faith will motivate the believer to such intelligent and sincere cooperation with God, on God's terms and according to His plan, that He may consistently save the one who so believes. It is God who pardons and saves, but always through Jesus Christ (John 14:6).

What is faith? Considering the excellence of faith, it is exceedingly important that we know what faith is. I am profoundly thankful that the Holy Spirit has not left us in darkness regarding this essential matter. Nor has He left it to our finite minds of formulate a definite. We are not compelled to go either to philosophy or to theology for a definition of faith—we have it in clear, unmistakable terms, in the Christian Scriptures.

What, then, are the essential characteristics of faith? This question is fully answered in the words of our text, as follows:

1. *Faith is "assurance. . . ."* "Assurance" is defined as "confidence inspired or expressed," "that which produces certainty." It connotes positiveness, certainty, even *boldness.*

2. *Faith is "assurance of things hoped for."* That is, faith is the foundation of hope.

We read in the *Authorized Version:* "the substance of things hoped for." The word *substance* means in our language "the stuff, material or matter of which anything is composed." It is used here, however, in its *derivative* sense. It is derived from the Latin prefix, *sub* (under), and the Latin participle *stans* (standing). *Substance,* then, is *that which stands under.* Faith is that which stands under hope. Cf. *Living Oracles:* "faith is the confidence of things hoped for." *Moffatt:* "faith means we are confident of what we hope for." *Weymouth:* "faith is a well-grounded assurance of that for which we hope." *Goodspeed:* "faith means the assurance of what we hope for."

Faith is the foundation of hope. This is true in every department of human activity. It is true in the *business* world. I visited a friend on one occasion to solicit a contribution from him for a worthy cause. Having heard my case, his

reply was: "I believe in your proposition, and I am sorry that I am not in a position to help just at this time. But I will do something later. I have invested a considerable sum of money in an oil well in Texas, and I am expecting returns from this investment within a few months. If you will come back about a year from this date, I will give you a substantial donation." I thanked him, and departed. About a year later I called at his office a second time, and as soon as I entered he looked at me and exclaimed: "I know what you have come for, but I can't do anything for you." "What is the trouble?" I asked, "didn't the oil well turn out satisfactorily?" And in extreme disgust he said: "I wish I had the money back that I sank in that hole in the ground." The first time I called he was extremely hopeful, because he believed in the enterprise in which he had invested; the second time I found him with hopes blasted, because he had lost all faith in it. Where there is no faith, there is no hope.

This is also true in the *social* realm. In the course of time a young couple will fall in love, marry, and establish a home. The success of their undertaking will depend largely on their faith in each other. On this foundation of faith they will erect a structure of dreams and plans and hopes. But let the confidence of one in the other be destroyed and this structure will fall to the ground. Both marriage and home are erected on a foundation of faith.

So, in the *realm of spirit,* as elsewhere, hope rests upon faith. Every act of worship and service we perform is motivated by faith. Faith underlies the pyramid of Christian virtues.

> Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge

> and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love (II Peter 1:5-7).

And all our aspirations and hopes respecting "the home over there," "the inheritance incorruptible, and undefiled, and that fadeth not away" (I Peter. 1:4) rest on faith. In everything faith is the foundation of hope.

Hebrews 11 offers several illustrations of the hope that is founded on faith: (a) Abel's hope that his offering would be acceptable to God rested on faith, v. 4. (b) Enoch's walk with God was a walk of faith, v. 5. (c) Faith was the foundation of Noah's hope of deliverance from impending judgment, v. 7. (d) Abraham's hope of attaining the far country which he was to receive for an inheritance was founded on faith, v. 8. Also, his hope of receiving Isaac back from the dead was inspired by faith, "from whence he did also in a figure receive him back," vs. 17-19. (e) Sarah's expectation of a son, the child of promise, rested on faith, v. 11. (f) Joseph's hope that the children of Israel would ultimately take possession of the land of promise rested upon his faith, v. 22. (g) The aspirations, hopes and plans of Moses for his people, and his matchless efforts in their behalf, were all inspired by his faith, vs. 24-29. In every example cited, faith is presented as the foundation of hope.

3. *Faith is a "conviction. . . ."* A "conviction" is defined as a "strong belief," "something firmly believed." The faith which operates unto the saving of the soul is something more than a passive intellectual *assent.* It is a *conviction.* It *must* be a conviction, one that takes hold of the soul and determines the course of one's life. In the light of this definition, it is obvious that faith is precisely the thing that is lacking in the modern church.

4. Faith is "a conviction *of things not seen*," *i.e.*, a conviction *with respect to* things not seen. The *Authorized Version* has: "the evidence of things not seen." *Moffatt:* "Faith means . . . we are convinced of what we do not see." *Weymouth:* "a conviction of the reality of things which we do not see." *Goodspeed:* "our conviction about things we cannot see."

Note that faith is a conviction with respect to things *not* seen. I have never seen Paris, but I have a conviction that there is a city by that name and that it is the capital of France. My conviction is the result of satisfactory evidence. Things which are seen are matters of observation and knowledge, but things that are not seen belong to the realm of faith. God who is a Spirit (John 4:24) cannot be seen, and is therefore to be apprehended only by faith. Angels, spirit, resurrection, immortality, heaven, etc.—all these realities of the unseen world are matters of faith. Faith pertains not to the things that are illusive and transitory, but to the things which are abiding. "For the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:18).

We have never seen God, but we *believe* that He is and that He is a rewarder of them that seek after Him (Heb. 11:6). We were not present to see the worlds created, but our conviction is that they were "framed by the word of God" (v. 3). We have never seen Christ, our Elder Brother, but we believe in Him as the One who is abundantly able to save us from sin and mortality. We have never had a glimpse of heaven, but we believe that if the Spirit of Him who raised up Jesus from the dead dwelleth in us, He that raised up Christ Jesus from the dead shall give life also to our mortal bodies through His Spirit that dwelleth in us

(Rom. 8:11). Therefore we are exhorted to live by faith, to walk by faith and to die in the faith.

Illustrations from Hebrews 11: (a) Abel brought his offering to the altar with the conviction that the God whom he had never seen, but in whom he believed, would accept it, v. 4. (b) In Noah's heart there was an overwhelming conviction that judgment would come upon the antediluvian world because of its wickedness. Although summer and winter and seedtime and harvest continued to come and go as usual, for one hundred and twenty years, he never faltered. Through all the trying experiences of this period of grace he retained his conviction. Because there was no evidence in nature of the impending catastrophe during all these intervening years, it was a conviction with respect to things not seen, v. 7. (c) Abraham left home and kindred and friends, and started on a strange journey to a land both unknown to him and unseen by him. He had no idea how far he would have to travel in order to reach it. All that moved him was a conviction with respect to the far country and a conviction that God would give it to him for an inheritance, vs. 8-12. (d) These fathers of Israel, Abraham, Isaac and Jacob, all died in the faith, having never received the literal fulfillment of the promises. So far as we know they all died without possessing a single acre of the land of promise save the few square feet they had purchased for a burial ground. It seems that as they continued in their pilgrimage their faith became clearer, and they began to look beyond the *literal* to the *spiritual* fulfillment of the promise, in the city which hath foundations whose builder and maker is God, vs. 13-16. (e) Joseph's conviction with respect to the exodus of his people from Egypt pertained to an event far in the future, an event not seen, v. 22. (f) Moses, "the man who saw an

undying flame," chose to share ill treatment with the people of God, above the temporary enjoyment of the pleasures of sin, because he "endured as seeing him who is invisible" (vs. 23-29). In all these cases, faith was a conviction with respect to things not seen.

As in the various cases cited from Old Testament history, so it is with respect to faith in the present dispensation and under the new covenant: (a) our faith must be something more than mere assent; (b) it must be genuine conviction in order to work "unto the saving of the soul"; (c) it must be conviction with respect to things not seen, viz., God, the Son of God, the Spirit of God, the future life, heaven, etc.; (d) this faith undergirds all our spiritual blessings, aspirations and hopes.

> We speak wisdom, however, among them that are full-grown: yet a wisdom not of this world, nor of the rulers of this world, who are coming to nought: but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory: which none of the rulers of this world hath known: for had they known it, they would not have crucified the Lord of glory: but as it is written,
>
> Things which eye saw not, and ear heard not,
> And which entered not into the heart of man,
> Whatsoever things God prepared for them that love him.
>
> But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God (I Cor. 2:6-10).

Conclusion

This inspired definition of faith is perfect and complete. Nothing can be taken from it without weakening its import. Nothing *can* be added to it that would give it greater force.

Christian faith takes in all those convictions with respect to God, the Son of God, the Word of God, the Spirit of God, immortality, heaven, and the like; all of which are eternal realities above and beyond the realm of time and space. Like Moses, we "endure as seeing him who is invisible," "looking unto Jesus the author and perfecter of our faith" (Heb. 12:2). Like Abraham, we realize that we are pilgrims and strangers upon this earth, that our present dwelling places are but the tabernacles of a night time; and, in him, we anticipate a more glorious fulfillment of the promises than would be possible in this world of places and things (I Cor. 2:9-10). Our ultimate goal is that heavenly country towards which he made his pilgrimage. In the words of Emily Dickinson:

I never saw a moor,
I never saw the sea,
Yet know I how the heather looks,
And what a wave must be.

I never spoke with God,
Nor visited in heaven;
Yet certain am I of the spot
As if the chart were given.

QUESTIONS FOR DISCUSSION

1. What is the "faith chapter" of the Bible? Why is it called that?
2. What is the Bible's definition of faith? Can you recite this verse from memory?
3. How is faith different from "hoping for" something? How is it the same?

4. How is it possible to have a "conviction" about things we have never seen? How can we lead others to share this conviction?
5. How was the "conviction of things not seen" demonstrated in the life of Noah? Abraham? Joseph?
6. In what areas of everyday living do we exercise faith in things we have never seen?

Chapter Three

THE SOURCE OF FAITH

So belief cometh of hearing, and hearing by the word of Christ (Rom. 10:17).

Having ascertained the essential nature of faith (1) the assurance of things hoped for, and (2) a conviction with respect to things not seen, we shall now turn our attention to the *source* of faith. Whence is the faith obtained that is "unto the saving of the soul"? We may find the answer to this important question by turning again to the cases cited in the eleventh chapter of Hebrews:

1. *Abel*, v. 4. Whence did Abel obtain his conviction that the offering of a sacrifice of blood would be pleasing to God and would bring God's blessing? Evidently *from the word of God*. It seems obvious that God laid down the law of sacrifice as soon as man fell, in order to establish the principle that "apart from shedding of blood there is no remission" (Heb. 9:22). Abel, in bringing an offering in which blood was shed, obeyed the law; Cain, in bringing the "fruit of the ground," disobeyed it (I John 3:12). This explains why Abel's offering was accepted and Cain's rejected.

> That this institution was of divine origin is evident from several considerations: I. We learn from Hebrews 11:4, that Abel offered his sacrifice in faith. But in Romans 10:17, we are told that "faith cometh by hearing, and hearing by the word of God." And hence it follows that Abel could not have offered in faith without a command from God. . . . II. It could not have been a human invention, because Reason can perceive no connection between the means and the end. It is evidently a *positive* and not a moral or natural institution. III. Its universality is another proof of its divine origin. Mr. Faber says that "throughout the whole world there is a notion

prevalent that the gods can be appeased only by bloody sacrifices. There is no heathen people," he adds, "that can specify a time when they were without sacrifice. All have had it from a time which is not reached by their genuine records. Tradition alone can be brought forward to account for its origin." IV. The distinction between clean and unclean beasts even in the time of Noah (Gen. 7:2) proves also the divine origin of sacrifice. This is a distinction which is altogether *positive*, and which has no foundation in either reason or philosophy (Milligan, *Scheme of Redemption*, p. 67).

2. *Enoch,* v. 5. Enoch's walk of faith was evidently inspired and directed by the word of God.

And Enoch walked with God: and he was not; for God took him (Gen. 5:24).

3. *Noah,* v. 7. How did Noah obtain his conviction that an overwhelming deluge would come upon the antediluvian world? How did he obtain the conviction that in the building of the ark a means of deliverance would be provided him and his family? Evidently from the word of God. God told him the flood would come in due time. God told him to build the ark and how to build it. God gave him the plans for it. God promised him deliverance through the instrumentality of the ark. *And Noah believed God.* His conviction was inspired not by any manifestation in nature, but solely by the word of God.

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is how thou shalt make it: the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty

cubits. A light shalt thou make to the ark, and to a cubit shalt thou finish it upward; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; everything that is in the earth shall die. But I will establish my covenant with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of the birds after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and gather it to thee; and it shall be for food for thee, and for them. Thus did Noah; according to all that God commanded him, so did he (Gen. 6:13-22).

And Jehovah said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee seven and seven, the male and his female; and of the beasts that are not clean two, the male and his female: of the birds also of the heavens, seven and seven, male and female, to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living thing that I have made will I destroy from off the face of the ground. And Noah did according unto all that Jehovah commanded him (Gen. 7:1-5).

And God spake unto Noah, saying, Go forth from the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee of all flesh, both birds, and cattle, and every creeping thing that creepeth upon the earth; that they may breed

abundantly in the earth, and be fruitful, and multiply upon the earth (Gen. 8:15-17).

4. *Abraham*, vs. 8-19. Whence did Abraham obtain his conviction regarding the land to which he journeyed? Whence did he obtain his belief that this land would be given him for an inheritance? From the word of God.

> Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great: and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed. So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran (Gen. 12:1-4).

> And Jehovah said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then may thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it (Gen. 13:14-17).

It was God who told him about the "far country" and promised it to him for an inheritance. Whence did Abraham and Sarah obtain their conviction regarding the birth of the "child of promise"? From the word of God.

> And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and moreover I will give thee a son of her: yea, I will bless her, and she shall be a mother of nations;

kings of peoples shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, Oh that Ishmael might live before thee! And God said, Nay, but Sarah thy wife shall bear thee a son; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant for his seed after him. And as for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, whom Sarah shall bear unto thee at this set time in the next year (Gen. 17:15-21).

Whence did Abraham obtain his conviction that God would not allow Isaac to suffer an untimely end (Heb. 11:19)? From the word of God. Had not Isaac been miraculously conceived and born? Were not the details of the Abrahamic promise to be worked out through him?

And I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed (Gen. 12:3).

And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then may thy seed also be numbered (Gen. 13:16).

And God said, Nay, but Sarah thy wife shall bear thee a son; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant for his seed after him (Gen. 17:19).

Even he to whom it was said, In Isaac shall thy seed be called (Heb. 11:18).

5. *Joseph,* vs. 22. Whence did Joseph obtain his conviction that his people would leave Egypt and repossess

Canaan? Evidently from God's promises to Abraham, Isaac and Jacob (Gen. 12:1-4; 13:14-18; 17:15-21; 26:2-5; 28:12-17).

6. *Moses,* vs. 22-29. From whom did Moses receive his commission to lead his people out of bondage? From whom did he receive the Law "ordained through angels by the hand of a mediator" (Gal. 3:19)? From God Himself.

> And Moses said unto God, Behold, when I come unto thy children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations (Exod. 3:13-15).

Who was his constant Guide and Protector through all those terrible marches in the wilderness? Who rained manna from heaven upon the starving people? Who guided them by means of a cloud by day and a pillar of fire by night? Moses constantly "endured, as seeing him who is invisible."

7. *Joshua,* v. 29. Whence did Joshua obtain his confidence that the walls of Jericho would fall? From Jehovah's word. He went to God for a war program, in his extremity, and God supplied it.

> And Jehovah said unto Joshua, See, I have given into thy hand Jericho, and the king thereof, and the mighty men of valor. And ye shall compass the city, all the men of war, going about the city once. Thus shalt thou do six days. And

seven priests shall bear seven trumpets of rams' horns before the ark: and the seventh day ye shall compass the city seven times, and the priests shall blow the trumpets. And it shall be, that, when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall go up every man straight before him (Josh. 6:2-5).

8. *Rahab,* v. 30. Whence did Rahab obtain her belief that she should give aid and succor to the men of Joshua's army? Evidently from her knowledge of God's promises and judgments (cf. Josh. 2:9-21; 6:22-25).

And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way? (Jas. 2:25).

9. *The creation,* v. 3. Whence do we obtain our belief that our physical universe was the materialization of God's word? Our conviction that "what is seen hath not been made out of things which appear" (*i.e.,* that this universe was not fashioned out of pre-existing materials, as the evolutionists and materialists contend)? From the word of God.

By the word of Jehovah were the heavens made,
And all the host of them by the breath of his mouth.

For he spake, and it was done;
He commanded, and it stood fast.
(Psa. 33:6, 9).

Let them praise the name of Jehovah;
For he commanded, and they were created.
(Psa. 148:5).

Note that the expression, "God *said,*" is found ten consecutive times in Gen. 1. Cf. also John 1:1-3; Heb. 1:1-3; II Pet. 3:5-7, etc.

10. *Other great heroes and heroines of faith,* vs. 32-39. All received their inspiration to deeds of heroism from the attractions and impulsions of God's word. So, then, belief cometh of hearing the divine word, as Rom. 10:17 says. Believers in all ages endure as seeing Him who is invisible.

Conclusion

So much for the examples from Old Testament history. But what about the faith that operates unto the salvation of the soul, in the present dispensation, under the new covenant?

1. From what source do we obtain our belief that God is, and that He is a rewarder of them that seek after Him (Heb. 11:6)? From the testimony about Him as revealed and recorded in Scripture. From the complete and perfect revelation of Him afforded us in the person and work of Jesus Christ, whom to know aright is eternal life.

   > Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake (John 14:9-11).

   (Cf. I Cor. 2:6-16; Heb. 1:1-3; I Pet. 1:3-12, etc.)
2. From what source do we obtain our conviction that Jesus is the Christ, the Son of the living God? From the testimony presented in the Scriptures, particularly that of the gospel records. This is our only source of accurate information about Him.

> Neither for these only do I pray, but for them also that believe on me through their word (John 17:20).
>
> Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name (John 20:30-31).

Why should we reject the testimony of these competent eyewitnesses, these men who walked and talked and supped with Him, and listen to the quibblings of half-baked professors removed from Him by a span of twenty centuries?

3. Whence do we obtain our convictions respecting the future life and its rewards and retributions? From the testimony of Scripture? From the great and exceeding precious promises of God.
4. Here is the conclusion of the whole matter. Faith does not come by feeling, nor by a direct operation of the Spirit, nor in answer to prayer, but faith *does* come by hearing the word of God (Rom. 10:17). (Cf. Rom. 10:6-8; I Thess. 2:13)

QUESTIONS FOR DISCUSSION

1. What is the source of faith?
2. If a man does not have faith, is it God's fault? How could God have acted so as to make the man have faith?
3. A *positive* law is one we obey, not because it seems obviously right, but simply because God said to do it. Blood sacrifices fit this category. Can you think of other commandments of God which are *positive*?
4. The scriptures say, "Noah believed God." What is the difference between "believing God" and "believing in God"?

5. Where did Abraham get the faith to leave his homeland and venture out into the unknown?
6. Did Joshua have any foundation for his faith that God would topple the walls of Jericho?
7. How would you lead an unbeliever to believe in Jesus as the Son of the living God?

Chapter Four

THE UNIVERSALITY OF FAITH

Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you (Matt. 17:20).

I have never been able to find a more striking statement than this, in all that is recorded in the gospel records that Jesus said. It is more than striking—it is startling—it is revolutionary. It transcends all our finite conceptions. It is so far-reaching that we poor slaves of this world of time and sense, can no more plunge down to its depths or attain its heights, than we can reach out to the "edges of space" or comprehend the limitlessness of infinity.

This saying of Jesus reveals the *power* of faith. This inherent power goes unrealized and unused by most of us, for the simple reason that we have lost sight of the potential glory and dignity of man (Gen. 1:26), and have degraded ourselves to the level of the world in which we "live and move and have our being." Now we see through a glass darkly because our spiritual horizons are bounded by the physical phenomena which surround us. It is only when in moments of self-retirement and abstraction that we free ourselves from these supporting phenomena, and step out into the realm of the "subconscious," that we begin to realize in a very small measure the infinity of spirit. For instance, one can go to London and back in a dream, and do it in the time required for a clock to tick. One can live over the events of a lifetime, in a few seconds, in a dream. The subconscious which is the seat of faith, is unlimited by any of our objective concepts such as time, space, distance and so forth. If, then, faith is an exercise of the inner man,

i.e., faith in the psychological sense of the term as distinguished from *objective* faith, who can put limits to the scope of its functions and operations? We in our ignorance of spiritual realities either doubt or challenge this saying of the Master because it is so contrary to all that we experience in connection with the world in which we now live.

The power of faith is indicated not only by the *magnificence of its operations*, but also by its *universality*.

I am making use of Matthew 17:20 in the present connection, not for expository purposes, but as a basis for our investigation of the scope of faith. The faith described in the verse is of course faith that is based upon the word of God; or faith in Christ, in the sense that He is the Incarnate Word. This is the faith that moves mountains, because it is derived from the Word and receives its power from that Word by and through whom all things were originally created and are now sustained in their processes and operations (John 1:1-3; Psa. 33:6, 9; Heb. 1:1-3; 11:3; II Pet. 3:5-7).

In discussing the universality of faith, I have reference to faith in the general sense of the term, *i.e., without regard to its object*. The popular notion is that faith is an exercise confined entirely to the realm of the spirit and hence connected only with religion. I propose to make it clear to you that faith dominates and undergirds all human research and activity and that it is the impelling factor in all human intercourse and progress. *Faith is universal in its scope*. It extends to every class and caste of mankind, and to every condition in which man may dwell. So far as the individual is concerned, it reaches from the cradle to the grave. No matter how unbelieving, how indifferent, how rebellious a man may think himself to be to the claims of religion, the fact remains that so far as everyday living is concerned, he walks

by faith. It is only through the exercise of faith that one lives, that one achieves, or that one moves in the direction of any goal.

Note the following matters of fact regarding *the universal scope of faith:*

1. *Faith is present in almost everything we do in this life.*

It stretches from the cradle to the grave, and is present at almost every step in the pilgrimage from the one to the other. It enlarges the horizon of the senses. If we were confined to the sphere of these, how circumscribed life would be. It would not be as broad as that of the animals about us, for their instincts are stronger than ours. But we can believe. In infancy, as we begin life's journey, it is by faith. Having little instinct, and no reason or experience, our only guide is faith in mother. She must teach us about nature and her stern laws—how fire will burn, water will drown, knives will cut, and poison will kill. And when we enter the schoolroom, faith in the teacher is our guide. But for this we could not learn the alphabet and multiplication table, and would never know the joys of literary life or experience the science of numbers. All the wealth of history, the beauty of the classics, the heights and depths of philosophy would forever remain veiled in us. And in business life faith in our fellow-man is our guide. It is the working principle in commercial life. The difference between the merchant prince and the petty trader is that one can go only so far as he can see, and the other sweeps out far beyond the boundaries of sight and sense and takes into account the relations of things, time, space, quality, quantity, seasons, races, latitudes. In a word, he makes the whole world contribute to his business. Ninety-nine per cent of modern business is done through checks. We buy goods we have never seen, and sell them to men who are strangers to us. In every bill of goods we buy, and in every draft we draw, we have to trust someone. If faith in the commercial world should be

destroyed today, the wheels of traffic would stop and there would be universal bankruptcy in less than a year. It is the mutual faith of husband and wife that makes home possible. Cut the faith principle, and the home, and all society, would fall to pieces like beads when the string is broken. And but for faith, the state could not stand, and the nation would fall. . . . But its scope includes much more than the practical things of everyday life. It is so vast that it almost staggers us when we contemplate it (M.H. Davis, *How To Be Saved*, pp. 106-107).

2. *Faith underlies both philosophy and science.*

As a matter of fact it plays just as important a role in philosophy and science as in religion. I would even say that without faith neither science nor philosophy would be possible. Philosophy deals largely with *origins*. It has been defined as "the quest for Reality." It must therefore of necessity rest on faith, for the reason that both origins and realities belong to the realm of the unseen. Before a matter can pass from the realm of faith into that of knowledge it must be seen by eyewitnesses. What man was present to have seen the world created? Therefore it is by faith that we understand that the worlds have been framed by the word of God (Heb. 11:3). No theory of origins can be invented that does not rest on faith.

Science is the study of processes and operations. The most exact science of which we have knowledge is that of *mathematics*. But the science of mathematics has been built on ten numerals, viz., 1, 2, 3, 4, 5, 6, 7, 8, 9, and 0. Take these numerals away and there could not be any science of mathematics. But what are these numerals? *Assumptions* pure and simple, not realities. No man could *prove* that 1 is 1, if his life depended on it. We do not, we cannot, *know*

that 1 is 1; we just *believe* it. Again, what is *algebra*? The search for x, the unknown quantity? *Unknown*, mind you! Every algebraic problem is an exercise in faith. And what is the first definition in *geometry*? The definition of a *point*, isn't it? A point is an imaginary fixed position in space. Note well—*imaginary*. No one ever saw a geometrical point. It is an assumption. And a line, which is defined as the shortest distance between two points, is likewise imaginary. Take biology. The evolutionist may attempt to trace the stream of life back to the necessary "primordial cell," but what has been gained? The big question is: How did life get into that cell? When Darwin got back to that cell, he threw up his hands in despair and admitted God. This cell, however, so essential to the evolutionary hypothesis, is wholly a matter of faith—no one ever saw it. Take the physical sciences. Matter is now divided into molecules, molecules subdivided into atoms, and atoms further divided into electrons. But who has ever seen an atom? Who ever looked at an electron? It requires no greater exercise of faith to believe in an angel than to believe in an atom. As a matter of fact no human being on the face of the earth has ever been able to explain the essential constituency of matter. Science is relative and indeterminate in its nomenclature. As Rabbi Hillel Silver says, in his *Religion in a Changing World*, the scientific concepts of "matter, energy, time, space, the atom, etc., are not truth, but only artifices of thought, convenient summaries, not realities." The only realities in this changing world, he contends rightly, are "the reality of God, the reality of personality, the reality of truth, beauty and goodness"; and these all belong to the realm of the spiritual and invisible, and must therefore be apprehended by faith. Science, like religion, rests entirely on faith.

The whole tendency in present-day scientific thought is in the direction of the spiritual interpretation of the universe. Mr. Walter Russell, president of the Society of Arts and Sciences, was quoted in an Associated Press dispatch as follows:

> Is there any line of demarcation between a spiritual and physical universe, and have we been calling the invisible universe spiritual just because we could not see it? We have begun to see something tangible and inspiring beyond place, mass and dimension. There must be a limitless source of static energy back of all dynamic expression. . . . Tomorrow physics will undoubtedly divorce energy from matter and give it to space. Perhaps space is all there is: all energy; all intelligence and all concept. It is to space that science should look for a comprehensive God. . . . When energy is found to belong to space, light will be understood to be an emergence from space, and God will have been found to be what Jesus said He was, Light. As we study Jesus' teaching from the point of view of science, we become convinced that He understood light, energy, motion and space, and knew what filled space. Jesus taught that life is eternal; that there is no death. Science may soon prove this to be literally true, and that the body, like all other material phenomena, merely registers the intensity of the thinking of a Supreme Intelligence. If science proves this, it will give meaning to the words of Sir James Jeans that "matter may eventually prove to be pure thought." Jesus did not teach that bodies are eternal, but that life is eternal. If the church would realize this, and science prove it, the present dismal idea of death would end, for it would then be understood that our bodies are merely borrowed from the planet, for light to flow through for a time, and must be returned to it as "dust to dust."

These statements while purely speculative, serve to indicate the trend of modern scientific thought. Abbe Ernest Dimnet

writes: "*What is the Greek for matter?* It is *ule*, which also meant *wood*. The Greeks selected the deadest, most inert thing to represent what they thought matter must be. Today we are told that matter, properly investigated, appears to be nothing but electricity, and electricity travels around the earth seven times in a second. The motion of matter evidently tends to become less and less material" (*What We Live By*, p. 41). Until we can explain such mysteries as life, growth, chemical affinity, electricity, etc., we must of necessity, even in the realms of philosophy and science, walk by faith.

3. *Faith attains its noblest functions, however, in the realms of religion.* This is particularly true as respects obedience to the ordinances of God and the exercises of true worship.

> God is a Spirit: and they that worship him must worship in spirit and truth (John 4:24).

Here we find that faith, in its narrower sense, is the *intellectual acceptance of divine testimony*; that, in its broader sense, it includes a life of righteousness, obedience and implicit trust in God.

> Radium, the substance so much discussed in the scientific world, gives off light without heat, and thus often symbolizes intellectual faith. There is often cold intellectuality without warmth, love or spiritual life. Light and heat should be combined. The pulpit and pen should be knowledge aflame with love. The faith that saves is not simply a mental assent. Paul once so preached before Felix that the latter trembled, but he was not saved. "The devils also believe and tremble," but remain devils still. It must be a faith that leads to penitence, obedience and a new life in the Savior. As the sick man puts himself unreservedly in the hands of the physician, ready to

do what he commands and refrain from what he forbids, so must the sin-sick soul surrender to the Great Physician, and all will be well" (M.M. Davis, *How To Be Saved*, p. 110).

In Hebrews 11:13-16 we have, in a few terse but glowing sentences, the finest dissertation on faith in all literature. The writer refers to the fathers of Israel who, he says, died in faith without ever having realized the fulfillment of God's promises. They died in confidence that the fulfillment would follow in subsequent generations. We understand of course in the light of Old Testament history that the Abrahamic promise was fulfilled when Israel, under Joshua, took possession of the land flowing with milk and honey; but this was long after the time of Abraham, Isaac and Jacob, all of whom died without owning a foot of the promised land save a small spot which had been purchased for a burial-ground. F.W. Robertson's excellent sermon on "The Illusiveness of Life" is based on this meaningful text. He points out that many of the experiences of life are illusory and deceptive, yet their very deceptiveness serves to lure us on to higher aims and ends; that in this manner the very non-fulfillment of life's promises ultimately leads to their fulfillment in a higher and spiritual sense. Such was the case in Abraham's experience. The non-fulfillment of the Abrahamic promise *literally* (*i.e.*, with reference to Canaan, Gen. 12:1-3; 13:14-17), brought about such an enlargement of his faith that he began to look forward to its ultimate fulfillment in a nobler spiritual sense (*i.e.*, the hope of a Redeemer, Gen. 22:16-18; Acts 3:25; Gal. 3:8, 16); and with the eye of faith he began to anticipate the attainment of a "better country" than Canaan, that is, a heavenly country. Thus our heavenly Father lures His children onward and upward by means of life's illusions, ever educating

us spiritually and broadening our vision: Canaan first, then the hope of a Redeemer, and finally glory and immortality in the "city which hath foundations." The indestructibility of faith, even in the very face of life's disillusionments, makes of it the most potent and far-reaching factor in the whole realm of spirit.

Conclusion

No matter where we go, nor which way we turn in this life, we cannot get away from the exercise of faith. No matter how diligently we may persevere in a course of indifference, agnosticism, unbelief or open rebellion, we cannot get away from faith. It persists in playng the leading role in the lives of individuals, communities, states and nations. It is as universal as humanity. It goes wherever personality goes, and it dwells wherever personality dwells. *It is inseparable from spirit.*

There is no unbelief.
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
Believes in God.

There is no unbelief.
Whoever says, when clouds are in the sky,
"Be patient, heart, light breaketh by and by,"
Trusts the Most High.

There is no unbelief.
Whoever sees 'neath winter's fields of snow
The silent harvests of the future grow,
God's power must know.

There is no unbelief.
Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

There is no unbelief.
Whoever says tomorrow, the unknown,
The future, trusts that power alone
None dare disown.

There is no unbelief.
The heart that looks on where dear eyelids close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief,
For thus by day and night unconsciously
The heart lives by the faith the lips deny,
God knoweth why!

—*Edward Robert Bulwer Lytton*

"If ye have faith as a grain of mustard seed," etc. "If I have all faith, so as to remove mountains," etc. (I Cor. 13:12). The faith mentioned in these scriptures is the faith that comes from, and rests upon, the word of God. If I were to speak my own word to Pike's Peak, it would no doubt remain in its present location. But if the word of God were to come to me, telling me to command Pike's Peak to move, and if I were to speak the word of God to Pike's Peak, *I believe it would crumble.* Such is the *word power* of God, from which faith in turn derives its power. "No word from God shall be void of power" (Luke 1:37). We can depend implicitly on God's word and God's promises, even when all else fails.

Heaven and earth shall pass away, but my words shall not pass away (Matt. 24:35).

QUESTIONS FOR DISCUSSION

1. In Matthew 17:20 was Jesus talking about real mountains, symbolic mountains ("mountain of despair," etc.), or what?

2. Is it possible to live without faith? What are we to think of the skeptic who claims to believe in nothing beyond what he can see and prove?
3. How is the faith of an evolutionist that the world *happened* without a Creator, a faith in "things that are not seen"?
4. Do all ideas about the origin of the universe rest on faith? How are those ideas different from Christian faith?
5. How is faith defined in its narrower sense? (p. 35)
6. When Abraham did not receive a literal land in fulfillment of God's promise, what did faith cause him to lift up his eyes and see?
7. Do you have the faith to make Pike's Peak hop into the sea?

Chapter Five

HOW ARE PERSONS MADE BELIEVERS?

Ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe (Acts 15:7).

These words are taken from Simon Peter's brief speech before the council of apostles and elders at Jerusalem, and allude to the series of events which had taken place at Joppa and at Caesarea leading up to the first preaching of the gospel to Gentiles and the subsequent conversion of Cornelius and his household. (Cf. Acts 10 and 11.)

In preceding chapters on (1) the excellence, (2) nature, (3) source, and (4) universality of faith, we have been studying the term in its general sense, *i.e.*, without regard to object, dispensation, or covenant. In this, we shall *particularize;* we shall study the source of *Christian* faith, the faith that works unto the saving of the soul under the new covenant and that is essential to membership in the body of Christ.

There is just one article of faith in the Christian creed. It was first stated by Simon Peter according to the following formula of words:

> Thou art the Christ, the Son of the living God (Matt. 16:16).

This is the truth that must be accepted, believed and confessed as a prerequisite of salvation from the guilt of sin, in the present dispensation. It is the only test of fellowship that divine authority has imposed upon the church of Christ.

> And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house (Acts 16:31).

> Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved; for with the heart man

believeth unto righteousness; and with the mouth confession is made unto salvation (Rom. 10:9-10).

Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not Jesus is not of God: and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already (I John 4:2-3).

Now, from what source is this conviction obtained respecting the Sonship of Jesus?

1. Let us note, first, *the points of agreement, and the point in controversy.*

It is generally admitted (a) that God makes believers; (b) that He makes believers through the agency of the Holy Spirit, and (c) that He makes believers through the power of the Holy Spirit.

Wherefore I make known unto you, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit (I Cor. 12:3).

On these three points there is universal agreement. But, does God put forth this power through the testimony of holy men of old, through the testimony of Jesus, through that of the apostles and prophets, and through the preaching of the gospel by men; or, does He put forth this power from Himself *immediately,* upon the heart of the unbeliever, and draw the latter into covenant relationship with Himself through a supernatural manifestation of the Spirit's power which can be neither understood nor explained? Does He exert His power, by the agency of the Spirit, *through means,* or *without means?* This is the point at issue. One can see at a glance that one of these two theories must be right and the other wrong: both *cannot* be right.

Calvinistic theology which has predominated in Christendom for four long centuries says that faith is a direct impartation from God through the agency of the Spirit.

> It has been taught that man, being totally depraved, has no ability to believe, and therefore must wait for God's good time, when, in some miraculous way, He will give him faith. He has been told that he is as dead spiritually as Lazarus was physically, and that he can no more exercise a moral faculty without divine aid than Lazarus could rise from the grave without the almighty power of the Savior. The impression has been made that God has, as it were, an immense storage-battery in the heavens, and when He wills He touches it and flashes faith into the hearts of men much as we shock them with electricity. And so they are taught to pray for it, and to expect it to come to them directly and irresistibly. If this is true, there is no such thing as human responsibility, and God cannot be just and condemn man for unbelief (Davis, *How To Be Saved,* pp. 102-103).

To what source shall we appeal for a settlement of the point at issue here—the issue between a *mediate* and *immediate* influence of the Holy Spirit? Shall the case be referred to the man who says: "I know the exact time and place when I was saved by the irresistible power of the Spirit. I know the time and place when the immediate power came, took effect upon my heart, and made me a believer." If our problem is to be left to one who advances such a claim as this, it would be useless to proceed further with this chapter. I realize there are many who will so testify; but if their testimony is to be regarded, then Christian Science, Mormonism, Millerism, Shakerism, Dowieism, faith healing, and all other fads and delusions which have sprung up as a result of alleged "special revelations," fads which themselves are divergent and many-sided in their positions and claims, must be admitted into court. People who disregard the testimony

of scripture and rely solely on "experience" are, as a rule, fanatics who would be ready and willing to accept most any imposture that the devil offers to credulous men and women. Besides, how are we to determine whether these alleged "experiences" are *religious*, or purely *psychic*? It is well-known today, after recent research in the field of psychic phenomena, that the same emotions, thrills, trances, etc., as those which characterize "Holy Roller" and "mourners' bench" revivals, can be induced by means of hypnosis and auto-hypnosis, without any religious setting or purpose whatsoever. Two-thirds of the false theories and impostures in vogue today had their origin in alleged "supernatural experiences"; and if they are to be believed, we might as well relegate the written word of God to the rubbish of the temple and allow it to be buried therein, as in the days of Josiah. If these "experiences" are to be accepted as evidence, we may as well expect continued chaos in the field of Christian doctrine. I therefore rule them out of court—all of them—as untrustworthy, to say the least. For our purposes in this argument we shall appeal only to the true source of information on all matters connected with Christian faith and practice, viz., the New Testament Scriptures. To "the law and the testimony" we shall submit our case.

2. In the second place, *let us review the facts presented in the eleventh chapter of Hebrews.* (This ground has been covered thoroughly in our third chapter "The Source of Faith.")

3. In the third place, *consider the following New Testament scriptures* (which settle the point at issue beyond any reasonable doubt).

(a) The parable of the sower:

> And when a great multitude came together, and they of every city resorted unto him, he spake by a parable: The

sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured it. And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture. And other fell amidst the thorns; and the thorns grew with it, and choked it. And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.

And his disciples asked him what this parable might be. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. And those on the rock are they who, when they have heard, receive the word with joy; and these have no root, who for a while believe, and in time of temptation fall away. And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. And that in the good ground these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience (Luke 8:4-15).

The Master Himself explains this parable in laconic, explicit and simple terms. There can be no crop without a field in which seed must be sown. There can be no harvest without first a planting, no crop without seed. So there can be no spiritual crop without spiritual seed. *No seed-sowing, no harvest*—is one rule without an exception. The field, according to the parable, is the human heart; and *the spiritual seed, says Jesus, is the word of God* (v. 11). This needs

no explanation. The word of God is the incorruptible seed that must be implanted in the human heart to effect regeneration.

> Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls (Jas. 1:21).
>
> Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth (I Pet. 1:23).

The *life principle* in this spiritual seed, inherent in it and operating through it, is the presence and power of the Holy Spirit. When this seed is received in the right kind of soil ("an honest and good heart," as in the case of Cornelius, Lydia, the Ethiopian, etc.) an abundant harvest may be expected. The immediate effect of the implanting of this spiritual seed in the right kind of soil is a *spiritual begetting.* Regeneration is consummated in the ordinance of baptism, in which the birth takes place.

> Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit (Tit. 3:5).

(b) The prayer of Jesus:

> Neither for these only do I pray, but for them also that believe on me through their word (John 17:20).

This is commonly designated His "intercessory prayer." According to this, how are believers made? By and through the apostles' word or teaching. One can see at a glance that this prayer takes in *all* believers.

(c) John's statement of purpose:

> Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name (John 20:30-31).

The gospel records were written to preserve and present the evidence necessary to convince men that Jesus is the Christ, the Son of God. The only Christ we know is the Christ of Matthew, Mark, Luke and John. Believing in Him, we *may* have life in His name, on the terms of the gospel, which are confession, baptism and continued obedience.

(d) The noble Bereans:

> Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so. Many of them therefore believed; also of the Greek women of honorable estate, and of men, not a few (Acts 17:11-12).

The Bereans searched the scripture daily—*therefore* many of them believed.

(e) The "righteousness which is of faith" comes from hearing, accepting and obeying "the word of faith."

> But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach (Rom. 10:8).

This word of Faith, revealed through the prophets and apostles "in the Spirit," must be preached by "faithful" men (II Tim. 2:2).

(f) Cornelius heard "the word of the gospel," and believed.

> And when there had been much questioning, Peter rose up, and said unto them,

> Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe (Acts 15:7).

What this "word of the gospel was" is revealed in Acts 10:34-43. This teaches that believing follows hearing.

(g) The statement of Romans 10:17 is so plain a child can understand it.

> So belief cometh of hearing, and hearing by the word of Christ (Rom. 10:17).

Faith comes as a result of hearing the word of Christ. Cf. I Cor. 1:21. This settles the matter. No testimony, no preaching—then, no faith. The entire missionary and evangelistic enterprise of Christendom is predicated upon this elementary truth that the source of Christian faith is the Christian testimony; that where there is no faithful proclamation of the testimony, there can be no conversion to Christ.

(h) The work of the Holy Spirit:

> Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged (John 16:7-11).

According to Jesus, one of the works of the Holy Spirit in the present dispensation is that of convicting the world "in respect of sin, and of righteousness, and of judgment." "No man can say Jesus is Lord, but in the Holy Spirit" (I Cor. 12:3). But the Holy Spirit operates through the instrumentality of the Word, written or spoken, both in convicting sinners and in building up the saints in the most holy faith.

> For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (Rom. 1:16).

The gospel is *the* power—not *a* power, nor *one of the* powers—but *the* power of God unto salvation. It is the power of God because the Holy Spirit is in it and operates through it.

> And the Spirit said unto Philip, Go near, and join thyself to this chariot (Acts 8:29).
>
> And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. But arise, and get thee down, and go with them, nothing doubting: for I have sent them (Acts 10:19-20).

Conclusion

"Ye believe in God; believe *also* in me," says Jesus (John 14:1). But "how shall they believe in him whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14).

> Our faith in God . . . is not the result of agonizing anxiety; of anxious prayers by ourselves and others; of strange dreams visions or fleshly sensations, or anything of the kind. But when we were little children our mothers, in answer to our curious questions as to who made the sun and moon and stars and mountains and seas, opened the old family Bible and read the first verse to us: "In the beginning God created the heavens and the earth." And so it came from God's word. And our faith in Jesus came in the same way. These mothers read to us the story of His birth, His life, His death and resurrection, in the old Book, and we believed it (Davis, *How To Be Saved*, pp. 103-104).

We should be thankful that Calvinism, with its dogmas of "unconditional election and reprobation," "original sin," "total depravity," "miraculous conversion," "final perseverance," and the like, is passing. The so-called "anxious seat" or "mourners' bench" of fifty years ago has been relegated to the theological woodshed. Intelligent people can readily see that Calvinism makes personal salvation dependent wholly on God Himself (not upon God and man working together on God's terms, as the scriptures teach). The consequence is that it has driven thousands into either Universalism or open unbelief. It is now quite generally believed and preached that the gospel is a universal amnesty proclamation to all people, on the same terms; that "whosoever will, may come."

> And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely (Rev. 22:17).

In short, God has written two books: the first is the Book of Nature, in which He has given us the testimony as regards His everlasting power and divinity.

> For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse (Rom. 1:20).

> The heavens declare the glory of God;
> And the firmament showeth his handiwork.
> Day unto day uttereth speech,
> And night unto night showeth knowledge.
> There is no speech nor language;
> Their voice is not heard.
> Their line is gone out through all the earth,
> And their words to the end of the world (Psa. 19:1-4a).

The second is the Book of Scripture, in which He has revealed His infinite holiness, love and compassion.

> God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high (Heb. 1:1-3).

Not through science, nor philosophy, nor theology, but through the testimony presented in these two books, we come to believe that God is and that He is a rewarder of them that seek after Him (Heb. 11:6); and to believe also that Jesus is the Christ, His only begotton Son.

> But when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons (Gal. 4:4-5).

The supreme need of this hour is the faithful preaching of the gospel in its original purity and simplicity, minus all scientific, philosophical and theological speculation. Nothing can take the place of "the foolishness of preaching" in God's program for the conversion of the world.

> For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe (I Cor. 1:21).

QUESTIONS FOR DISCUSSION

1. What is the one article of faith in the Christian creed? Are we therefore brothers with everyone who believes this?
2. Does the Holy Spirit work through the Word or apart from the Word in producing faith in a man's heart? How do you know?
3. How does the principle *No seed-sowing, no harvest* apply to the question which entitles this chapter?
4. According to Jesus' prayer in John 17:20, how are men made believers?
5. How did the Bereans, become believers?
6. How did you become a believer?
7. What two books has God given us? Can either book lead us to faith equally well?
8. What is the supreme need of this hour—or any hour?

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Chapter Six

THE EVOLUTION OF FAITH

Lest haply they should perceive
with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them (Matt. 13:15).

This text is a quotation by the Master from the book of Isaiah (Isa. 6:9-10), and alludes to Israel's unbelief. The Apostle Paul made use of the same quotation on one occasion with reference to the blindness of the Jews in his day in their attitude towards Jesus.

For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them (Acts 28:27).

The text from Matthew and Isaiah describes the evolution of individual faith. Much as I dislike the word "evolution," because of its unholy association with current materialistic philosophy, I know of no better term to express the thought I propose to develop in this chapter.

In discussing "the evolution of faith," I have reference to the origin and development of faith, from a *psychological* viewpoint, in the mind, heart and life, respectively, of the individual. My thesis is that God begets faith in the individual heart, not through any direct action upon the mind of the non-believer, but through credible and reliable testimony addressed to the rational part of the human personality.

God deals with us as free, rational, and accountable creatures. He first communicates to us, by His Spirit, the word of His grace, sustained by such evidence as is necessary to prove that it is a message from Himself. The sinner hears the word, and weighs the accompanying evidence of its divine origin and authenticity. He sees that the testimony is full and complete; and he becomes satisfied that the gospel is a message from God to guilty man. Its moral power now penetrates his heart. He is "convicted of sin, and of righteousness, and of judgment"; and under the influence of this conviction, he begins to manifest the new life thus begotten in his soul, by crying out for mercy, and earnestly inquiring what he must do to be saved. . . . No longer is he disposed to counsel with flesh and blood, but believing now in Jesus with all his heart, makes the good confession of faith, puts on Christ in baptism, and rises with Him "to walk in newness of life." He is now "a new creature." Old things are passed away, and all things are become new (II Cor. 5:17) (Milligan, *Scheme of Redemption,* p. 450).

It shall be my effort in this chapter to trace the steps, psychologically, in the evolution of personal faith; to outline and analyze the process by which God changes the nonbeliever into a believer. We have already learned that the *means* He uses in effecting such a change is divine testimony—the testimony offered through the agency of the Spirit.

For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words (I Cor. 2:11-13).

We shall now study the effect of the presentation of this testimony from the time it first reaches the mind of the non-believer.

1. *Consider, first, the evolution of faith in the hearts of those who heard the first gospel sermon.*

This sermon was delivered on the first Pentecost after the resurrection of Jesus. It was the first proclamation of the facts of the gospel (I Cor. 15:1-4). This sermon is recorded in full in the second chapter of *Acts of Apostles,* together with a record of the events that preceded and followed its deliverance.

There was a miraculous demonstration prior to the preaching of this sermon, for the purpose of setting the stage and creating a proper atmosphere for its reception.

> And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance (Acts 2:1-4).

This astonishing miracle marked the beginning of the fulfillment of Joel's prophecy concerning the reign of the Messiah.

> And it shall be in the last days, saith God,
> I will pour forth of my Spirit upon all flesh:
> And your sons and your daughters shall prophesy.
> And your young men shall see visions,
> And your old men shall dream dreams:
> Yea and on my servants and on my handmaidens in those days
> Will I pour forth of my Spirit; and they shall prophesy.

> And I will show wonders in the heaven above,
> And signs on the earth beneath;
> Blood, and fire, and vapor of smoke:
> The sun shall be turned into darkness,
> And the moon into blood,
> Before the day of the Lord come,
> That great and notable day:
> And it shall be, that whosoever shall call on the name of the Lord shall be saved (Acts 2:17-21).

The outpouring of the baptismal measure of the Spirit's gifts and powers on this occasion, symbolized by such outward signs as "a sound as of the rushing of a mighty wind" and "tongues parting asunder, like as of fire," attracted the attention of the multitude and served to open their hearts to give an unprejudiced hearing to the message about to be delivered. This was the Holy Spirit baptism (overwhelming), something that could be seen and heard.

> For John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence (Acts 1:5).
>
> Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear (Acts 2:33).

It was largely for *demonstrative* purposes; that is, to convince those present that those who were preaching were messengers of the grace of God endowed with His authority.

Following the miracle, Peter (and no doubt the rest of the apostles) proclaimed the facts of the gospel, viz., that Jesus lived (v. 22), that He had died (v. 23), that God had raised Him up from the dead (v. 24). He also submitted the evidence to support the Christhood of Jesus: (a) by direct reference to the sixteenth psalm, a psalm of David (vs. 22-31); (b) by offering the testimony of the apostles themselves,

who were competent "witnesses" of the facts presented (v. 32); (c) by offering as evidence the miracle which the people themselves had just seen and heard (v. 33); (d) by a final appeal to Psalm 110, v. 1, in which the exaltation of the long-anticipated Messiah to the position of supreme authority in God's kingdom was expressly predicted (vs. 34-35); (e) concluding with a solemn announcement that this Jesus had been so raised up and exalted, thus fulfilling the prophesy, by which fulfillment His claim to the Messiahship had been fully substantiated (v. 36).

What was the result? Those who heard "were pricked in their heart," *i.e.*, convicted of their sins. Many who just a few days before had shouted with the rabble, "Crucify Him!" were now crying out in penitence and contrition, "Brethren, what shall we do?" (v. 37). What a transformation! From murderers into confessors! From gross unbelievers into believing penitents! How was this transformation wrought?

> The word of God, sustained by its accompanying evidence, is first addressed to the understanding, where after due examination it is believed as truth. But this truth is "living and powerful." It contains within itself moral elements adapted to the entire moral nature of man. And hence we find, that unless interrupted by extraneous influences, it at once permeates the heart, and fills it with sundry living and powerful emotions. Through the heart, it affects the will; and through the will, it helps to control the life of all who honestly receive and retain it. In the course of this process, then, we have clearly and distinctly marked out: (1) a change of views and sentiments; (2) a change of heart; (3) a change of will; and (4) a change of life. These are all *implied* in the faith of the gospel, though they are not all expressed by the word *faith* as it occurs in the New Testament. The third change is commonly expressed by the word *repentance*; and the fourth,

by the word *conversion*, and its cognates (Milligan, *Scheme of Redemption*, p. 454).

2. *Consider, second, the evolution of faith in the heart of the individual.*

First, there must be the presentation of *testimony*. This may be: (a) in the form of teaching, such as received in the home, in the church, or in the Bible School; (b) through the reading of the Scriptures by the individual; (c) through the preaching of the gospel, which includes both teaching and exhortation (I Cor. 1:21; Acts 2:40).

> How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!
>
> But they did not all hearken to the glad tidings. For Isaiah saith, Lord, who hath believed our report? So belief cometh of hearing, and hearing by the word of Christ (Rom. 10:14-17).

Second, there must be *hearing*. Hearing is the reception of this divine testimony into the heart through the avenue of the physical senses. Hearing is a function of the "heart."

> And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience (Luke 8:15).

Third, there must be *thinking*. Thinking is that function of the intellect whereby the evidence that has been presented, is carefully weighed and sifted.

> For as he thinketh within himself, so is he:
> Eat and drink, saith he to thee;
> But his heart is not with thee (Prov. 23:7).

> What think ye of the Christ? whose son is he? They say unto him, The son of David (Matt. 22:42).

The great trouble with people today is in the fact that *they have quit thinking.*

Fourth, there must be *thinking connectedly,* or, from this to that, and so forth. This is *reasoning.*

> Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool (Isa. 1:18).

> But Jesus perceiving their reasonings, answered and said unto them, Why reason ye in your hearts? (Luke 5:22).

> And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified, and answered, Go thy way for this time: and when I have a convenient season, I will call thee unto me (Acts 24:25).

Fifth, reasoning, if properly directed, leads to *understanding.*

> And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! (Luke 24:25).

> Having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints (Eph. 1:18).

Sixth, understanding leads to *belief.* Belief implies confidence, commitment, trust.

Belief leads to change of will, or repentance ("and should *turn again*"). This in turn produces a change of life ("ye became obedient from the heart"—Rom. 6:17); and the ultimate result is pardon ("and I should heal them"), a new relationship, a new creature, a new life.

Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new (II Cor. 5:17).

For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ (Gal. 3:26-27).

So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him (Rom. 8:12-17).

3. *Consider, lastly, the things necessary to this evolution of faith:*

The right message to present. This message is the gospel (Rom. 1:16), the good news about Christ, His life, death, burial, resurrection, and Kingship, and remission of sins in His name (Acts 10:43; I Cor. 15:1-4).

The faithful presentation of this testimony embodied in the gospel (I Cor. 1:21; Rom. 10:17; II Tim. 2:2). The apostles were eyewitnesses of these facts about Jesus (Acts 1:8; 10:41; 26:16; Luke 1:2).

For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty (II Pet. 1:16).

And we, as ministers and evangelists, must proclaim their witness.

> Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching (II Tim. 4:2).

The reception of this testimony into "honest and good hearts." Before there can be a harvest, there must be a seed-sowing; and before there can be a spiritual harvest, there must be a sowing of spiritual seed. "The seed is the word of God," says Jesus (Luke 8:11).

> Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth. For,
>
> All flesh is as grass,
> And all the glory thereof as the flower of grass.
> The grass withereth, and the flower falleth:
>
> But the word of the Lord abideth for ever. And this is the word of good things which was preached unto you (I Pet. 1:23-25).

This seed, however, must fall upon fertile soil in order to germinate and bear fruit. The fruit of the Spirit (Gal. 5:22-23) will not be produced if this spiritual seed falls on rocky ground; or if it falls by the wayside, or among thorns. This testimony must be received "with meekness" (Jas. 1:21), into honest and good hearts in order to a spiritual begetting.

Continued diligence in well-doing (Gal. 5:25; Phil. 2:12; II Pet. 3:18; 1:5-7).

> And let us not be weary in well-doing: for in due season we shall reap, if we faint not (Gal. 6:9).

Faith, like all other Christian virtues, is developed by service; it is an "abiding" essential of the Christian life (I Cor. 13:13).

It is the motivating principle back of all Christian growth. It is just as essential to *sanctification*, as to regeneration. The essential principle of all life is *growth*, and this is especially true of the Christian life. The thing that doesn't grow, stagnates and dies. Faith is absolutely essential to the nurturing of that holiness and sanctification "without which no man shall see the Lord" (Heb. 12:14). In the finality of things, faith shall enlarge into spiritual knowledge (I Cor. 13:12-13).

Conclusion

Faith reaches its mountain peak in our earthly lives in the measure that it enlarges into implicit trust in God. Hence the nobility of the term, "believer," as used with reference to the children of God.

> And believers were the more added to the Lord, multitudes both of men and women (Acts 5:14).
>
> And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? (II Cor. 6:15).

The life of faith is a life of commitment to Christ, of communion with God through Christ, of consecration to the will of Christ (I Cor. 3:21-23; Phil. 4:13).

> Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded (Jas. 4:8).

In this respect the evolution of faith becomes a continuous process as we make our pilgrimage towards "the city four-square."

Faith is that necessary factor in our experience which unifies the discordant elements in each one's life. It is "the

bridge by which we pass over from the world of desire into the world of attainment."

> In Bernard Shaw's play *Man and Superman,* there is a message in which Tanner, the hero, describes to Ann, the heroine, the birth of his soul. . . . The passage I have in mind comes at the point where Ann is reminding Tanner of their early experiences as boy and girl. She asks him why he broke off his confidences and began to draw away as a stranger. Tanner replies that he had got something that he wanted to keep to himself, and when she presses him to know what this was, he tells her that it was his soul. In the conversation that follows he goes on to show what this process of getting a soul means, and it appears that it is the discovery in one's self of a compelling principle which gives meaning and unity to the disparate elements of personality—a moral passion more powerful than all the other passions. When Ann asks him whether all passions ought not to be moral, he tells her that nothing can control a passion but another stronger passion. Unless our moral sense were itself a mightier passion than all others, it would be powerless to control them. As it is, it becomes the organizing principle of life. It takes the other passions which without it are idle and aimless, "mere habits and superstitions, grotesque and ridiculous to the mature intelligence," dignifies them, and gives them conscience and meaning. It finds "them a mob of appetites, and organizes them into an army of purposes and principles." "My soul," he tells her, "was born of that passion" (William Adams Brown, *Beliefs That Matter,* pp. 48-49).

What is this, after all, but a psychological explanation of regeneration through faith? Is not faith "the organizing principle" of the truest and noblest spiritual life?

We attain the evergreen peaks of faith when we are able to say with Paul, "I know him whom I have believed, and

I am persuaded that he is able to guard that which I have committed unto him against that day" (II Tim. 1:12).

QUESTIONS FOR DISCUSSION

1. Does God plant the seed of faith in us as lifeless soil or does He deal with us as rational beings? How do you know?
2. What prophecy of Joel was fulfilled at Pentecost?
3. What was the purpose of the Pentecostal miracles?
4. What is the necessary process of the evolution of faith in an individual? (pp. 57-58)
5. Can the right faith evolve from the wrong message?
6. What is the role of *service* in the development of faith?
7. What is meant by faith as "the organizing principle" of life?

Chapter Seven

THE TRIUNE ASPECT OF FAITH

When the Son of man cometh, shall he find faith on the earth? (Luke 18:8).

The word *faith*, as used in the Christian Scriptures, has a threefold meaning. There is a sort of trinity in the term, that is, not three independent and distinct things, but rather three phases of one and the same thing.

1. There is *subjective* faith, or that state of the understanding and of the heart which leads the individual to trust in Jesus Christ. This is the literal meaning of the term (Matt. 8:10; 9:22; 15:28; Acts 6:8; Rom. 10:17; Heb. 11:1).

2. There is *objective* faith, or faith as related to its object. The object of Christian faith is of course Jesus Christ. That He is the Christ, the Son of the living God is the formula in which the Christian creed is stated.

> And Simon Peter answered and said, Thou art the Christ, the Son of the living God (Matt. 16:16).
>
> Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name (John 20:30-31).
>
> Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation (Rom. 10:9-10).

As it is impossible, however, to draw any lines of demarcation between the personal Christ and His word, it follows that one who accepts Christ as his creed, must, to be consistent, accept the word of Christ, as embodied in the New

Testament canon, as his discipline, or rule of faith and practice. The apostles' teaching is the word of Christ, revealed by the Holy Spirit.

> Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you (John 16:13-15).

No one can be loyal to Christ, at the same time disloyal to the teaching of the New Testament.

Though in a literal sense faith can center only in a person, yet our faith in Christ takes in the entire system of teaching revealed by Him through His apostles. Hence we find "the faith" used in scripture to indicate that system of teaching, *i.e.*, the entire gospel system, with its facts, commands and promises, and its institutions.

> Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints (Jude 3).

One who accepts Christ as his creed must in consistency accept and follow His teaching. (See Acts 6:7; 13:8; Gal. 1:23; 3:23; I Tim. 5:8; 6:10). In all these scriptures "the faith" is used for the entire system of teaching embodied in the Christian Scriptures. The notion that is prevalent among the so-called "liberals" that one can be loyal to Christ and at the same time indifferent to New Testament teaching, is sheer nonsense.

3. There is *practical* faith, or faith as it manifests itself in a life of righteousness and holiness.

(1) Examples: Matt. 23:23; Rom. 1:8; 3:3; Gal. 5:22, 25; Tit. 2:10 ("fidelity" here means "faith"), Heb. 13:7, etc.

(2) Faith manifests itself in works.

> For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love (Gal. 5:6).

As the body apart from the spirit is dead, so faith apart from works of faith, is dead.

> What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself. Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from thy works, and I by my works will show thee my faith. Thou believest that God is one; thou doest well: the demons also believe, and shudder. But wilt thou know, O vain man, that faith apart from works is barren? Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith made perfect; and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God. Ye see that by works a man is justified, and not only by faith. And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way? For as the body apart from the spirit is dead, even so faith apart from works is dead (Jas. 2:14-26).

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity (Matt. 7:18-23).

Every one therefore that heareth these words of mine, and doeth them shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof (Matt. 7:24-27).

(3) In this sense *faith* is used to take in all that is included in the phrase, "the righteousness which is of faith" (Rom. 10:6).

Conclusion

Thus we find revealed the triune aspect of faith: (1) *objective* faith, or assurance and conviction (Heb. 11:1) as related to Christ and His teaching; (2) *subjective* faith, or assurance and conviction as existing in the heart of the believer; and (3) *practical* faith, or the same assurance and conviction, as issuing forth in a life of righteousness and holiness.

> The last is but the immediate and necessary effect of the second; and the second is, in like manner, the legitimate effect of the first; so that if we would have true and genuine faith in our lives, we must first have it in our hearts; and if we would have it in our hearts, we must first have it in our Creed (Milligan, *Scheme of Redemption*, p. 482).

Hence we are ultimately brought back to Christ and His teaching as the only reliable and infallible standard of religious faith, worship and practice. Our faith, subjectively speaking, is liable to be erroneous in many respects; and as a consequence our practice is liable to be even more so, unless we have a perfect Creed, or object of faith. But our Christ is infallible and immaculate; and His teaching as complete and perfect and infallible as He Himself. "Hence, it should be our constant aim and effort, day by day, to test our thoughts, our words, and our actions, by this Divine standard; and to bring them up as near to its requirements as possible, but never go beyond it" (Milligan, *Scheme of Redemption*, p. 482).

In Luke 18:8 we find the three phases of faith as described herein, embodied in the question, "shall he find faith on the earth?" Shall He find faith, subjectively, objectively, or practically, on this earth when He comes a second time? This is a pertinent and far-reaching question, and the answer depends on the concentration, zeal and righteousness of those who profess to be His disciples.

QUESTIONS FOR DISCUSSION

1. What is subjective faith?
2. What is objective faith?
3. What is practical faith?

4. Is it possible to be loyal to Christ while down-playing the Christian Scriptures? Why or why not.
5. Can faith exist with works? Why?
6. What kind of works are necessary to the expression of living faith?
7. Do you agree that "if we would have it in our hearts, we must first have it in our creed"? Why?

Chapter Eight

THE RIGHTEOUSNESS WHICH IS OF FAITH

And he (Abraham) believed in Jehovah; and he reckoned it to him for righteousness (Gen. 15:6).

Righteousness is defined as "the quality or state of being blameless, upright or just." Synonyms of *righteousness* are: godliness, equity, integrity, rectitude, justice, etc.

In scripture the term *righteousness* is frequently used by way of contrast to indicate a *way of doing things*, or a course of conduct. For example: "Being ignorant of God's righteousness" (God's way of doing things, God's equity, integrity or justice) "and seeking to establish their own" (their own way of doing things), etc. (Rom. 10:3).

In a nutshell, *righteousness* means, in the pragmatic sense of the term, "doing right." Two matters are involved in this definition: 1. *What is right?* 2. *Who prescribes the rule of right?*

My reply to the first question is that right is determined by a source of authority in which certain attributes are implicit. These attributes are perfect wisdom, perfect love and perfect justice. Since the Deity Himself is the only Person in whom these essential attributes inhere, it follows that He alone is qualified to determine right from wrong. Whatever He wills, is right; whatever He does not will, is wrong. It follows, logically, that we intelligent creatures cannot know right from wrong with a revelation of what God has willed respecting us and our conduct. This revelation has been handed down to man progressively, and is embodied in the Scriptures. It reached culmination and perfection in the Christian code.

For Christ is the end of the law unto righteousness to every one that believeth (Rom. 10:4).

> Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished (Matt. 5:17-18).

The Bible records the full and complete revelation of the righteousness of God.

As a matter of fact there is much to be said in favor of the thesis of Kant's system of philosophy, that *morality* and *religion* are to all intents and purposes synonymous terms. Morality is defined as *conformity to the rule of right.* True morality is conformity to that rule of right prescribed not by individual conscience but by Almighty God. His will is the constitution of the moral as well as of the physical universe, and His word is the rule that governs both. True religion is likewise conformity to the word of God in both profession and practice.

> If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. Even as the Father hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love (John 15:7-10).

> He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him; but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him: he that saith he abideth in him ought himself also to walk even as he walked (I John 2:4-6).

> And having been made perfect, he became unto all them that obey him the author of eternal salvation (Heb. 5:9).

> Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently (I Pet. 1:22).
>
> In like manner, ye wives, be in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the behavior of their wives (I Pet. 3:1).

Jesus lays down this fundamental principle at the conclusion of His Sermon on the Mount, in which He divides all humanity into just two classes—the obedient and the disobedient.

> Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof (Matt. 7:24-27).

There will be just two classes in the judgment: those who have conformed to God's will and word, and those who have not done so.

> But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand but the goats on the left (Matt. 25:31-33).

Those who have been faithful, He says, will enjoy the rewards that follow stedfastness, and those who have been unfaithful will suffer the retribution and remorse that follow upon unbelief and disobedience (Matt. 25:14-30).

I am convinced that in our thinking we have confused *morality* with *respectability*. The so-called *moral man* is the average citizen who pays his debts, observes the laws of his country, and conducts himself in a respectable manner, regardless of how much or little he may count for in moral issues. But morality is something infinitely nobler than conformity to God's laws respecting the social order. True morality takes in conformity to God's *spiritual* requirements as well. It was just as essentially wrong for Cain to violate God's law of sacrifice, which he did in bringing a bloodless offering to the altar, as it was wrong for him to violate the laws governing the social order in taking his brother's life. It is just as essentially *immoral* for us to disregard God's laws respecting baptism, the Lord's Supper and like positive institutions, as it is immoral for us to violate the social laws respecting lying, stealing, adultery, etc. True religion, like true morality, takes in all of God's laws respecting every sphere of the creaturely personality and its activities.

However, we must not follow this idea into a *crass legalism*. We must remember that religion has in it a mystical element, which sheer morality lacks. Religion has in it the Divine—a communion which, however, must be according to the truth, or on the terms prescribed in God's Word.

> God is a Spirit: and they that worship him must worship in spirit and truth (John 4:24).

Those persons whose religious attitudes and convictions are based on alleged experiences not in harmony with the

word of God, are deceived. They are following a deceived conscience. Their experiences are *psychic,* rather than *religious.* This includes trances, visions, spirits, mourners' bench revivalism, special revelations, etc., on which all fads and delusions are based. "Experimental religion" outside and beyond the limitations of God's word, leads to fanaticism and religious anarchy. There are two extremes to be avoided: on the one hand, a cold, dead legalism which blights spiritual development; and on the other, misdirected mysticism which makes the Word "a dead letter," and leads to fanaticism. The very essence of both morality and religion is conformity to God's eternal truth as laid down in the Scriptures.

Righteousness is, therefore, doing right according to the code of right laid down in the word of God. It takes in obedience to *all* of God's laws, whether social, moral, spiritual or positive, in nature.

1. *Note the various kinds of righteousness mentioned in scripture.*

There is, first, that which is termed *the righteousness of the law, i.e.,* conformity to the provisions of the law of Moses.

This type of righteousness is described by Paul in his *Epistle to the Romans,* in which he repeatedly uses the phrase, "the works of the law," referring not to moral law in general, but to the Mosaic Law in particular. Failure to grasp this fundamental fact has led to gross misinterpretation of this epistle, in which the writer points out again and again the inadequacy of "the works of the law" to save any human being. No one can be justified, saved, sanctified, etc., by works of the law, he declares, for the simple reason that the law, instead of saving men from sin, defines sin and condemns it.

> Because by the works of the law shall no flesh be justified in his sight; for through the law cometh the knowledge of sin (Rom. 3:20).
>
> What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet: but sin, finding occasion, wrought in me through the commandment all manner of coveting: for apart from the law sin is dead (Rom. 7:7-8).

His thesis in this epistle is that the grace of God, in the sending of His Son to condemn sin in the flesh, has done for sinful man what the law could never do for him. (Cf. Rom. 10:4; Gal. 3:24-25; Col. 2:13-15, etc.)

> For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace (Rom. 8:3-6).
>
> The law condemns all, and justifies none. Therefore, by law, no one may expect to be acquitted in the presence of God. Instead of being justified by law, men only learn from it that they are sinners (Lard, *Commentary on Romans*, p. 107).

Take the Decalogue, for example. One might keep the Ten Commandments perfectly, and still never believe in Christ, never make the good confession, never be baptized, never observe the Lord's Supper, and so on. We might keep the Decalogue perfectly, and still be utterly selfish, as

the rich young ruler (Matt. 19:16-22). We might keep the Ten Commandments perfectly and still not be Christians in any sense of the term. In fact the two greatest commandments of the Law, as specified by Jesus, are not even a part of the Decalogue.

> But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. And one of them, a lawyer, asked him a question, trying him: Teacher which is the great commandment in the law? And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets (Matt. 22:34-40).

The righteousness of the Mosaic Law culminated in the lifeless legalistic ritualism so prevalent in the declining years of Israel's history, which Jesus frequently referred to as "the righteousness of the Pharisees" (Matt. 5:20), and which He condemned so severely. It was a legalistic observance of the minutest details of form and ceremony, at the same time characterized by utter disregard for the more important exercises of mercy, justice and compassion.

> Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, that strain out the gnat, and swallow the camel! (Matt. 23:23-24).

There is nothing in all literature as severe as Jesus' denunciations of Pharisaic legalism and hypocrisy.

There is, in the second place, that which is termed in scripture *a righteousness of our own* (Rom. 10:3), *i.e.*, our own way of doing things, a term used by way of contrast with God's way of doing things. This might be correctly termed *self-righteousness.*

This implies conformity to a rule or code prescribed by each individual in his own mind, that is, his own way of doing things (Rom. 10:1-3). A great many in these days are like Israel in Paul's day: "they have a zeal for God, but not according to knowledge." This is an eloquent analysis of our present-day denominational order. This type of righteousness results in moral and spiritual anarchy, because it sets up as many rules of right as there are individuals to obey them. What would happen to a nation whose governing constitution would permit each citizen to formulate the laws to govern his or her own life and conduct? Such a policy would invariably lead to destruction of social order, the disintegration of national unity, and the re-establishment of the law of the jungle. Yet this is identically the end contemplated by those who prate so eloquently about "personal liberty."

This kind of righteousness is what is popularly called "morality." It has been rightly said that "the moral man is one who is self-made and who worships his maker." We frequently hear men say: "I am a good citizen. I provide for my family. I pay my debts. I am a good Mason, or a good Oddfellow, etc. I try to give my neighbors a square deal. In fact I am just as good as those who profess to belong to the church and I'll take my chances along with them," etc. But if the Scriptures teach anything positively, they certainly teach that no man will be justified in the sight of God on the ground of good citizenship, respectability, or

anything of the kind. Good citizenship, rsepectability, square dealing, etc., are a part of religion—that part, in fact, which is necessary to keep one out of jail—but *only a part.* To enjoy the blessing of heaven, one must be born again.

> Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God (John 3:3-5).

> Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit (Tit. 3:5).

Justification in God's sight is on the basis of faith.

> Being therefore justified by faith, we have peace with God through our Lord Jesus Christ (Rom. 5:1).

Those who are eternally saved will be saved on the ground of their *faith,* not on that of their culture, refinement, education or good citizenship. If a man has never been born anew—begotten of the Word, and born of the water and the Spirit—he is dead so far as the things of the Spirit are concerned, an alien to the commonwealth of God, a child of the devil, and without hope or promise either in this world or in the world to come (John 8:44, 14:6). The redeemed are children of God by faith in Christ Jesus.

> For ye are all sons of God, through faith, in Christ Jesus (Gal. 3:26).

This type of righteousness is our own way of doing things in contrast to God's way of doing things. In no sphere do

we see this contrast as clearly as in the attitude of people towards the ordinances, particularly baptism. There is universal assent to the fact that in apostolic times baptism was immersion, and a representation of the death, burial and resurrection of Jesus. This is the unanimous testimony of both Scripture and Christian scholarship.

> What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin (Rom. 6:1-6).
>
> Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead (Col. 2:12).

But along came the theologians who tinkered with everything in the gospel plan of salvation, and authorized the substitution of pouring or sprinkling for baptism as originally administered, on the ground that so long as the "spirit" of a divine ordinance is maintained, along with proper element (in this case, water), the "form" is inconsequential. This is the only ground on which any man who thinks anything of his scholastic standing and honesty, would even attempt to justify affusion or aspersion; yet it is a *theological* ground pure and simple, and not a scriptural ground. The Scriptures make no such distinction as that of "form" and "spirit"—

that is theological lingo. Had men adhered to God's way of doing things they would still be united in burying penitent believers in water and in raising them up therefrom, in a picture of the burial and resurrection of our Lord. The very *action* of this ordinance is in itself pictorial of the *spiritual* change which it exemplifies, as well as of the *legal* significance of the institution, in which the former alien is transferred from the kingdom of this world under the authority of the prince of darkness, into the kingdom of heaven under the authority of the Prince of righteousness; thus becoming, literally, a new creature in Jesus Christ. When the theologians substituted their way of doing things for God's way of doing things, they destroyed the pictorial significance of this divine ordinance and rendered it meaningless. And they precipitated a controversy that has been raging for over ten centuries —one that will never be settled until the apostolic practice is uniformly resumed. Denominationalism continues to thrive because its adherents pursue a righteousness of their own. They have a zeal for God, but not according to knowledge.

2. *There is a true righteousness, or a righteousness which is of faith.*

Note the inference that the other types of righteousness which I have described are *not of faith*. "Whatsoever is not of faith is sin" (Rom. 14:23).

As faith comes from hearing the word of Christ (Rom. 10:17), it follows that this type of righteousness is conformity to His word as embodied in the New Testament scriptures.

3. *Note the characteristics of this kind of righteousness* (Rom. 10:6).

It does not seek to bring Christ down from heaven. Some think they cannot be converted until they shall have seen the risen Christ as Paul saw Him before the gates of Damascus.

They forget that He appeared to Saul to make the latter a *witness,*

> But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel (Acts 9:15),

not to save him. Saul was received into the church on the same terms as all others were received in apostolic times.

> And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name (Acts 22:16).

But the apostles were all *witnesses* of the risen Christ, "witnesses chosen before of God" (Acts 10:41). They were men who could testify that they had actually seen Jesus after God had raised Him from the dead; men who had seen with their own eyes, heard with their own ears, and handled with their own hands, the Word of Life (I John 1:1). This explains why it was that of all the company who were traveling with Saul at the time, *he alone saw.* The rest "stood speechless, hearing the voice, but beholding no man" (Acts 9:7). In brief, Jesus appeared to Saul *to call him to the apostleship.* Saul became a Christian on hearing, believing, repenting and being baptized, in the manner that all aliens became Christians in New Testament times.

It does not seek to bring Christ up from the dead (Rom. 10:7). Nor is it the result of occultism, seances or consulting with familiar spirits. Spiritism has been more or less prevalent in the last few decades, largely because of the wide publicity given the theories of the late Sir Oliver Lodge, A. Conan Doyle, and their kind. Yet the scriptures everywhere condemn necromancy. In Old Testament times those convicted of turning after such as had familiar spirits, suffered capital punishment (Deut. 18:9-14; Exo. 22:18; Lev.

20:6). Spiritism is a work of the devil. King Saul, in olden times, reached the limit of degeneracy when he began attending seances staged by the witch of Endor for his special benefit. In the story of Lazarus and the Rich Man, the truth is clearly laid down by our Lord that if the living "hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead" (Luke 16:31). That is, if intelligent people refuse to heed and follow the written testimony, they certainly cannot be converted to Christ and made citizens of His kingdom through "spirit manifestations" and "phantasms of the dead." Spiritism was never known to promote true righteousness and spirituality—its tendency is always in the opposite direction.

It does not "seek after a sign," or supernatural manifestation of some sort.

> Then certain of the scribes and Pharisees answered him, saying, Teacher, we would see a sign from thee. But he answered and said unto them. An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here (Matt. 12:38-41).

Time was, not so long ago, when it was commonly believed that supernatural manifestations were necessary to conversion. The unconverted were told that they must dream a dream, see a vision, hear the ringing of a bell or the singing of an invisible choir, witness the appearance of an angel, or experience a supernatural manifestation of some kind,

as evidence that God was willing to pardon their sins and restore them to divine favor. They were exhorted to "take hold of God" and to "hang on" until "powerfully converted." The more intelligent, unable to experience such psychic manifestations, usually gave up in despair and drifted into skepticism, some renouncing religion altogether. But those days are gone forever. The tendency throughout Christendom today is to proclaim the gospel as a general amnesty proclamation on the same terms to all people. This is sane New Testament evangelism. We need not expect "signs"—we do not need them. We have the greatest "sign" of all, viz., the coming forth of Jesus from the bowels of the earth, as an antitype of Jonah's coming forth from the belly of the big fish. The whole Christian system is established upon the fact of the resurrection of our Lord from Joseph's tomb.

> Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation (Rom. 10:9-10).
>
> Who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord (Rom. 1:4).

The righteousness which is of faith is the direct result of hearing, believing and living the word of Christ; of hearing and believing the testimony embodied in the gospel message concerning Jesus Christ, that He died for our sins, that He was buried, and that God raised Him up on the third day (I Cor. 15:1-5). Why should we resort to familiar spirits, or to "signs," or to agonizing and mourning and petitioning, when we have before us the word of the living God,

wherein is revealed so clearly that a wayfaring man though a fool need not err therein, the way of everlasting life.

> *The word is nigh thee, in thy mouth, and in thy heart; that is, the word of faith which we preach* (Rom. 10:8).

Without the preaching of this word of faith, there can be no righteousness which is according to faith. Without spiritual seed-sowing, there can be no spiritual harvest.

Conclusion

How important then that we study to show ourselves approved unto God (II Tim. 2:15).

Gentile faith manifests itself in *works of faith*. Foolish theologians and skeptics have imagined contradictions at this point between Paul and James. But these contradictions vanish when we understand that Paul, in his *Epistle to the Romans*, is writing about works of the law, *i.e.*, the Law of Moses; whereas James, in his epistle, is writing about works of faith. The difference between works of the law and works of faith is as the difference between earth and heaven. Faith, apart from works of faith, is dead. Every act of Christian worship and service is a work of faith.

By bringing forth in our lives the works of faith, we, like Abel, Noah, Abraham and the rest, become *heirs* of that righteousness which is according to faith (Heb. 11:7); and the chief among all the fruits of righteousness is eternal life through Jesus Christ our Lord.

> Treasures of wickedness profit nothing; But righteousness delivereth from death (Prov. 10:2).

> He that is stedfast in righteousness shall attain unto life; And he that pursueth evil doeth it to his own death. The fruit of the righteous is a tree of life; And he that is wise winneth souls (Prov. 11:19, 30).

In the way of righteousness is life; And in the pathway thereof there is no death (Prov. 12:28).

But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you (Rom. 8:9-11).

For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he that herein serveth Christ is well-pleasing to God, and approved of men (Rom. 14:17-18).

And every one that hath this hope set on him purifieth himself, even as he is pure. Every one that doeth sin doeth also lawlessness; and sin is lawlessness. And ye know that he was manifested to take away sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him. My little children, let no man lead you astray: he that doeth righteousness is righteous, even as he is righteous: he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil. Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God (I John 3:3-9).

QUESTIONS FOR DISCUSSION

1. What is righteousness? Could you explain it to a child?
2. Who is to say what is really right or wrong?
3. What is the difference between morality and respectability?

4. Is it really *immoral* to disregard the Lord's Supper? Is it as bad as adultery?
5. What is "the righteousness of the law"? How is it inadequate and defective?
6. What is the "righteousness of our own" mentioned in Romans 10:3?
7. What is wrong with faith which "seeks after a sign"?
8. Do we receive righteousness from God or produce righteousness for God?

Chapter Nine

THE FATHER OF THE FAITHFUL

And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God (Jas. 2:23).

This text is a quotation from Gen. 15:6. (Cf. also Rom. 4:3-5 and Gal. 3:6-7). Abraham's faith was such, we are told in scripture, that it was reckoned unto him for righteousness. It was such that his name has gone down in Bible history as the "father" of all the faithful and "the friend of God." All the elect of God, whether of the old covenant (according to the flesh), or of the new covenant (according to the spirit), are said to be the children of Abraham (Gal. 3:29). The Abrahamic promise was fulfilled in its narrower sense through the fleshly seed of Abraham; but in its broader and universal sense ("father of many nations," "I will multiply thy seed as the stars of the heavens, and as the sand which is upon the seashore" (Gen. 22:17), through "the righteousness of faith" (Rom. 4:13-17). The question arises here: What did Abraham do that caused him to become so signally honored in sacred history?

I propose to discuss the question at this time of *how faith manifests itself.* I shall call attention to the *various degrees in which faith manifests itself,* by means of illustrations drawn from Old Testament history; closing with *the story of the supreme manifestation of faith* related in the scriptures.

1. *Let us consider, first, how faith manifests itself.*

How does faith contribute to personal salvation? *It moves us to do the things which divine authority requires as conditions of salvation.* Faith apart from works of faith is barren.

> But wilt thou know, O vain man, that faith apart from works is barren? For as the body apart from the spirit is dead, even so faith apart from works is dead (Jas. 2:20, 26).

In a word faith manifests itself in obedience.

Illustrations from Hebrews 11: (a) *Abel's* faith manifested itself in his bringing to the altar an offering of blood, as God had evidently specified in laying down the law of sacrifice.

> For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life (Lev. 17:11).
>
> And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission (Heb. 9:22).

Through this offering "he being dead yet speaketh" (v. 4).

(b) *Enoch* "walked with God" (Gen. 5:24).

(c) *Noah* spent one hundred and twenty years manifesting his faith by building the ark, and by building it according to the specifications given him by Jehovah. I imagine that people were saying to one another: "Look at that old fanatic Noah. He imagines that his God is going to destroy us. Ha, ha! The old fool has gone crazy on religion!" I suppose the scientists and philosophers of that day were all lined up against Noah. But Noah, having been the only person in the ungodly antediluvian world who believed God, was therefore the only one who, with his family, was saved from destruction. He thus became "heir of that righteousness which is according to faith" (v. 7).

(d) *Abraham*, when he was called, *obeyed* and *went out* to the place which he was to receive for an inheritance. He went out, not knowing whither he went. His life was a continuous pilgrimage of faith (v. 8).

(e) *Moses* chose to suffer affliction with the people of God. By faith he forsook Egypt. By faith he kept the Passover. By faith the procession crossed the Red Sea at his

order. (Moses said at first, "*Stand still*, and see the salvation of the Lord." But God said, "Speak unto the children of Israel, that they *go forward*." Faith is always *going forward*. (See Exo. 14:13, 15.) By faith Moses endured as seeing him who is invisible (vs. 23-29). The life of Moses was a continuous demonstration of his faith.

(f) So in every case cited—Isaac, Jacob, Sarah, Joseph, Joshua before the walls of Jericho, Gideon, Barak, Jephthah, David, Samuel, and the prophets, etc.—all manifested their faith by doing what the Lord commanded of them. True faith always manifests itself in obedience to divine commands.

2. Let us consider, in the second place, *the various and ascending degrees of the manifestation of faith.*

At this point we must have a definition of a *positive* command as distinct from a purely *social* or *moral* command. One who reads the Bible is impressed with the fact that on various occasions certain commands were issued by the Almighty, to certain individuals, on condition of obedience to which certain blessings were promised; and the peculiar characteristic of these commands is that they had, apparently, no rational relation to the thing promised or the end sought. We can see a reason for the divine law respecting labor.

> In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return (Gen. 3:19).

This is the means by which man earns his daily bread, and besides honest labor serves to keep him out of mischief. We can see a reason for the law of physical death.

> In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return (Gen. 3:19).

It serves to remind us constantly of our bondage to sin and mortality and our need of a Savior. We can see a reason for the law of the tithe.

> And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's: it is holy unto Jehovah (Lev. 27:30).
>
> From the days of your fathers ye have turned aside from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith Jehovah of hosts. But ye say, Wherein shall we return? Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it (Mal. 3:7-10).

It saves us from covetousness. One can readily see a reason for the moral enactments of the Decalogue, "Thou shalt not kill," "Thou shalt not commit adultery," "Thou shalt not steal," etc., for obedience to these laws is necessary to give one standing in society, in fact necessary to keep one out of the penitentiary. These principles have been written into the civil codes of all civilized nations. In all these commands, there is a clear and logical connection between the thing commanded and the end in view.

But there is another kind of law in the Bible, the chief characteristic of which is that there is no logical connection between the command and the reward promised, which may be properly termed *positive* law. This kind of law rests solely on divine authority. Commands of this nature were given

solely to *prove the faith* of those to whom the commands were issued, and for no other reason. In fact there is no reason whatsoever for obedience to a positive command other than the reason that God has commanded it, and He is to be obeyed. Unbelief will always ask, Why and Wherefore, when confronted with a positive command. But faith will obey it without asking any questions. The man who obeys a positive command, does it solely out of his love for God and his desire to please God. His obedience becomes therefore an unquestionable manifestation of faith.

There are three degrees in obedience to a positive command before such obedience attains to the position of a supreme manifestation of faith, as follows: (a) To obey, when one can see clearly that there is no logical connection between the thing commanded and the end in view. (b) To obey a divine command when one can see clearly that the thing commanded cannot do any good in itself. (c) To obey a divine command when one can see clearly that the thing commanded is *wrong* in itself. Only under this third classification does a supreme manifestation become possible. Now for a few illustrations.

Exodus 12:1-14. According to God's command here, a lamb was to be slain, a lamb without blemish, and the blood was to be sprinkled on the door-posts of every Jewish habitation in Egypt. The promise was that when the death angel went through the land at the midnight hour, he would pass over every house where the blood was sprinkled on the door-posts; but that in every house where the blood was not sprinkled as commanded by Jehovah, the first-born should die. No one can see any logical connection here between the thing commanded and the end in view. What was there in the blood of a lamb to save any one? Why was

it necessary that the blood be sprinkled on the door-posts and lintel of every house? Couldn't Jehovah discern His own people without all this unnecessary ceremony? Why did it have to be a lamb without blemish? What an opening here for talk about "mere outward acts" and "mere external performances" and "non-essentials!" Had our modern clergy been present on that memorable night, there would have been an argument with the Almighty right on the spot! But how did it all turn out? Precisely as God said that it would! Those who believed God obeyed the command in every detail, and enjoyed salvation; but where the blood was not sprinkled on the door-posts, there was death and mourning!

Numbers 21:4-9. Here we have the story of the brazen serpent, alluded to in John 3:14-15.

> And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life.

As the story goes, the people were engaged in one of their periodic rebellions against Moses; and by way of punishment, "fiery serpents" were sent among them, and "bit the people, and much people of Israel died." When the rebels came to Moses with an open confession of their sins, the latter went to God for a remedy. God told him to erect a serpent of brass upon a standard, and to set it up in their midst; and His promise was that when any one who had been bitten by a fiery serpent should look upon this serpent of brass, the afflicted one should be healed. One can see at a glance that there was no efficacy in the thing commanded in this instance, *i.e., in itself.* What was there in a piece of brass to heal a human being of disease? How could this material instrument have any power within itself to effect

salvation? As a matter of fact there was no healing efficacy in the brazen serpent. The efficacy was in the willingness of the people to act in faith, to take God at His word. When their faith became active, God met them as He promised through the instrumentality of the brazen serpent. It was God who did the healing, not the serpent; the latter was merely the means of eliciting their obedience of faith. It served as a proof of their willingness to take God at His word.

II Kings 5:1-14. Here we have the story of Naaman, the Syrian chieftain, who was a leper. At the suggestion of a captive Israelite maiden who was at the time his wife's servant, this great man made a long trip to the tent of God's prophet, Elisha, out in the desert, to find out if anything could be done to cure his leprosy. Elisha, without even going outside his tent, sent word to Naaman, saying: "Go and wash in the Jordan seven times"; and the promise was, "thy flesh shall come again to thee, and thou shalt be clean." What possible connection here between the thing commanded and the end in view? There was no cleansing power in the waters of the Jordan. There was nothing in that water to cure leprosy. And why in the name of reason should Naaman have to dip himself *seven* times? No wonder that he was insulted at first and very "wroth"! If there was anything a Syrian hated instinctively, it was the Jordan River; and here he had been told to dip himself in its waters not once, but seven times. After some wise counsel from his servants, however, Naaman decided to do the prophet's bidding. He went down to the Jordan River, dipped himself once, and came up a leper. He dipped himself a second time, and still came up a leper. He dipped himself a third, fourth, fifth and sixth time, and still he was a leper. But the seventh time that he dipped consummated his obedience, and he

came up cured of leprosy. "His flesh came again like unto the flesh of a little child, and he was clean." You might be asking, Couldn't God have effected Naaman's cure in some other way. Most certainly—had He chosen to have done so. But He did not choose any other way, and Naaman had sufficient faith and good sense to carry out God's plan, with the result that he enjoyed a complete recovery from his affliction.

Joshua 6:1-21. What a war program this—that Jehovah gave to His servant Joshua! Joshua was told to march his army around the walls of Jericho once each day for six successive days; then, on the seventh day, to march his army around the city seven times; then, following their seventh circuit of the walls on the seventh day, the trumpets were to be blown and the peoples were to shout "with a great shout!" This was the war program; the promise was: "the wall of the city shall fall down flat." What an array of "non-essentials," "mere outward acts," and "mere external performances," here! What was there in all this marching to bring down those apparently impregnable walls? How could mere shouting be expected to bring down walls that had withstood their battering rams and engines of destruction? If Joshua had not been a man of great faith, such a war program as this would never have been carried out! There was absolutely nothing in this series of commands that had any logical connection with the desired end in view! Yet Joshua took God at His word. He carried out the program to the letter. He did not expect that the marching, the blowing of the trumpets, or the shouting, would bring down the walls; but he did expect that if he did his part and carried out God's program, God would level the walls of Jericho to the ground. So when Joshua carried out his part of the

strategy, God did His part and the walls of Jericho fell. Surely obedience to such a military program as this may be accepted as a sufficient demonstration of Joshua's faith!

3. Let us consider, in the third place, *the Bible's outstanding example of faith.*

What would you do if you were divinely commanded *to do a thing that is clearly wrong within itself?* Perhaps you are saying that such a thing never happened. But it did happen. It happened when God said to Abraham, "Take now thy son, thine only son, whom thou lovest, even Isaac, and get into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I shall tell thee of" (Gen. 22:1-3). Here was a thing commanded that was clearly wrong within itself. It was wrong to kill. It was a terrible thing for a father to kill his only son. Besides, Isaac had been born as the result of a miracle, and was the child of promise through whom the Abrahamic covenant was to be perpetuated. What a plausible argument Abraham might have offered for refusing to obey such a command! But no unbelieving talk fell from his lips. With him there was no occasion for argument—Jehovah had spoken and it was his portion to obey. He called two of his household servants and instructed them how to prepare for the journey. And the next morning, very early, with the two servants and Isaac his son, he started in the direction of Moriah. Profound meditation must have engaged the mind of the patriarch as the procession moved on, and many times no doubt the tears coursed down his furrowed cheeks, as the solemn scene of the offering rose up before his eyes. But there was no faltering—no turning back—not even a *looking* back. Every morning and every evening during that three days' journey, the little company erected an altar and worshiped

God! Finally about noon of the third day they arrived at the mountain appointed for the sacrifice. Ordering the servants to remain behind, Abraham and his son went up the mountain side together, the latter carrying the wood which was to be made into his altar; typical of that tragic scene in subsequent centuries in which the heavenly Father and His only begotten Son went together to the summit of a lonely hill back of Jerusalem, the Son staggering beneath the weight of His own cross. Finally, when the altar had been built, Isaac with the simplicity of a child, exclaimed: "Father . . . behold, the fire and the wood. But where is the lamb for a burnt-offering?" How this innocent question must have pierced Abraham's heart! I have no doubt that he then explained to the boy why they had come to this spot, and what was about to be done; and Isaac willingly allowed himself to be bound and laid upon the altar. And Abraham took his hunting-knife out of his bosom and lifted it—and actually started to kill! (For the rest of the story, see Gen. 22:11-18.)

What was God's purpose in this incident? The Authorized Version says that "God did *tempt* Abraham" (Gen. 22:1). But the word *tempt* as used here is archaic and misleading. The rendering of the American Standard Version is much better: "It came to pass . . . that God did *prove* Abraham." Yes, God *proved* Abraham, proved him to himself, proved him to all posterity. God proved him to be a man of faith; and in consequence of this incident, the name of Abraham has gone down in human history as the father of all the faithful and "the friend of God."

> And the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God (Jas. 2:23).

Ye are my friends, if ye do the things which I command you (John 15:14).

And our salvation under the new covenant is contingent not on our having the blood of Abraham coursing through our veins, but on our having the faith in Abraham in our hearts.

And if ye are Christ's, then are ye Abraham's seed, heirs according to promise (Gal. 3:29).

For not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith. For if they that are of the law are heirs, faith is made void, and the promise is made of none effect: for the law worketh wrath; but where there is no law, neither is there transgression. For this cause it is of faith, that it may be according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all (as it is written, A father of many nations have I made thee) before him whom he believed, even God, who giveth life to the dead, and calleth the things that are not, as though they were (Rom. 4:13-17).

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which

is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things? Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness. If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things (John 3:1-12).

Conclusion

In the process of becoming a Christian, on the terms laid down by apostolic authority, the penitent believer encounters one *positive* institution. That institution is *baptism*. It is the only positive institution the Holy Spirit has seen fit to associate with conversion under the new covenant.

That baptism is a *positive* institution is evident from the following considerations. One can readily see that belief in Christ is necessary to salvation, because this belief is necessary to change the heart. We can see, too, that repentance is essential to salvation, in order that the disposition, will and life may be changed. We can see that the good confession is necessary in order that the believer may be publicly committed to the new life and the new cause which he or she has espoused. *But why be baptized?* What moral change is effected in baptism, other than the moral benefit that always follows obedience to God's law? My reply is that baptism effects no moral change whatsoever—in fact the moral change comes in faith and repentance, which must precede

baptism in order that the baptism may be efficacious. Baptism is *transitional*—purely so. It is the complete abandonment of the old man, and the putting on of the new.

> What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus (Rom. 6:1-11).

It is the relinquishing of the old life of alienation, and the assumption of the new life of righteousness and joy and peace in the Holy Spirit.

> Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit (Tit. 3:5).
>
> For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit (Rom. 14:17).

It is the transitional act in which the believing penitent renounces allegiance to the world, the flesh and the devil;

and accepts the authority of the Prince of righteousness and peace. It is the formal act of obedience in which the one who, formerly an alien, is adopted into the spiritual family of God and is thus made an heir of God and joint-heir with Jesus Christ (Rom. 8:16-17) of that eternal inheritance which is incorruptible and undefiled. Hence baptism is administered "in the name of Christ" (*i.e.*, by His *authority*); according to the formula of words, "into the name of the Father, and of the Son, and of the Holy Spirit"; and is the divine appointment wherein the penitent believer receives pardon of his sins, and is formally inducted "into Christ."

> And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit (Acts 2:38).
>
> Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit (Matt. 28:19).
>
> For as many of you as were baptized into Christ did put on Christ (Gal. 3:27).

It is evident that the dipping of a person in water could not, *in itself,* have any efficacy unto salvation. It is equally obvious that there is no power in water *of itself* to take away the guilt of sin. It is further obvious that submission to an immersion in water might work bodily harm to the one baptized. And it is quite evident that God could pardon a believer without baptism just as easily as with it, had He chosen to do so. But the fact remains that *He has not* chosen to do so. Baptism is for remission of sin, for induction into Christ (Acts 2:38, Gal. 3:27) and is therefore a prerequisite of pardon, (Acts 10:47-48). This is sufficient for the man of

faith. Unbelief will persist, however, in speaking of baptism as a "non-essential," "mere outward act," "mere external performance," etc. On the contrary Pauls speaks of it as an act of obedience "from the heart" (Rom. 6:17), hence an act of faith; and Peter says expressly that it is "the appeal of a good conscience toward God."

> Which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ (I Pet. 3:21).

Here, then, at the very entrance to the kingdom, the issue is placed before each alien sinner, as to whether or not he has sufficient faith to obey a positive command which he can see clearly has no connection with the end in view, remission of sins. Here he must make a choice as to whether he will do, or refuse to do, what God commands. Here he must decide whether or not he will yield to the authority of the Head of the church. The tragedy of it all is that in these days there are so many to whom religion is little more than a form or ritual, a sort of an insurance policy against hell fire; so many who prefer to follow the line of least resistance in everything they do, who have so little conviction and courage, so little love for God and so little faith in Jesus Christ, that when they reach the baptismal pool, they will stop and argue the case, and in many instances will turn aside to accept a substitute which theology has provided on the ground of convenience. What a tragedy! "O ye of little faith!" Jesus was willing to come all the way from Nazareth in Galilee to the Jordan River, a distance of from seventy to eighty miles, to submit to this divine institution and thus do the will of the Father.

> Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfil all righteousness. Then he suffereth him. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased (Matt. 3:13-17).

If we expect to be called His disciples, we certainly will not hesitate and start an argument at the baptismal pool. If we do hesitate, or turn aside, we thereby lose the rich spiritual experience that is always connected with obedience to an ordinance of our Lord.

Men, preachers especially, talk so glibly about faith and about justification by faith. But faith is precisely the thing that is lacking in these "modern" times. What the church needs above all things is a recovery and revitalization of of faith! And what the world must recover, if the collapse of civilization is to be prevented, is genuine faith! We cannot be the spiritual children of Abraham unless we have the faith of Abraham in our hearts; the faith that causes us to know that we are pilgrims and strangers upon the earth; that this world has no rest for us; that we journey to a better country, that is, a heavenly country, where there remaineth a rest for the people of God (Heb. 4:9).

QUESTIONS FOR DISCUSSION

1. What did Abraham do that caused him to be so honored in sacred history?

2. How does faith manifest itself? Give Biblical illustrations of this.
3. What is a *positive* law? Why do we keep such a law?
4. If there was no efficacy in the brazen serpent itself (Num. 21:4-9), why did God use this means in effecting a remedy?
5. In what ways was Naaman a good example of faith? In what ways was he a poor example?
6. Was it immoral for Abraham to attempt to sacrifice his son? How was that episode different from offering babies to Molech?
7. Why is baptism a *positive* institution?
8. If there is no power in the water itself, why bother with water at all?

Chapter Ten

ABEL: THE SACRIFICE OF FAITH

By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts; and through it he being dead yet speaketh (Heb. 11:4).

Let us review the history of Cain and Abel. Their birth is recorded in Genesis 4:1-2:

> And the man knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man with the help of Jehovah. And again she bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

The name *Cain* means literally a *possession*. The word is also rendered, by the Seventy, *spear-shaft. Abel* fittingly means in Hebrew, *breath* or *vanity.* His brief day and untimely end prove that life is indeed, as James says, "a vapor" (Jas. 4:14).

Cain chose the *agricultural* occupation ("tiller of the ground"); Abel, the *pastoral* ("keeper of sheep"). No doubt this choice of different occupations was indicative of their divergent temperaments. Everything that is written in the inspired record about Cain indicates that he was gifted and brilliant, but at the same time reckless, sullen, melancholy, and passionate in his impulses. Hence Cain set out not to enjoy nature, but to *subdue* it. I imagine he experienced a savage joy in tearing up by the roots the thorns and thistles and weeds with which the earth had been cursed at the time of man's fall (Gen. 3:18). Back of the tragedy of Cain's ruined life there seems to have been an inherent restlessness which he failed to discipline, which mastered him instead,

and which caused him to eventually become a murderer and a wanderer upon the face of the earth. It seems that Abel, on the other hand, was of a quiet, sunny, contented type. His soul was attuned to pastoral scenes; he loved the peace of the pasture lands; he lived close to nature, and to him "every bush and tree was aflame with the glory of God." We are not surprised, then, to read that Cain became a tiller of the ground, and Abel a keeper of sheep. Their occupations were in accord with their temperaments.

On attaining maturity, the two brothers came forward with their first voluntary offerings unto Jehovah (vv. 3-4). Cain brought an offering "of the fruit of the ground," of the earth upon which divine judgment had previously been pronounced.

> And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field (Gen. 3:17-18).

Abel brought "of the firstlings of his flock, and of the fat thereof." Animals were slain by Abel, and their fat offered; hence *blood* was shed and *life* was taken. What was the result? Jehovah rejected Cain's offering; it lay upon the altar unrecognized. But He accepted Abel's offering; fire came down from heaven and consumed it.

Tragedy followed (vv. 5-8). Cain was "very wroth" (*i.e.*, consumed with jealousy and rage). Note how God tried to reason with him as a father would reason with a reckless, presumptuous child; tried to lead him to retrace his steps,

to consider his ways and find out wherein he had been wrong, and to amend his offering and intention accordingly; even warned him against the sin that was "couching" like a wild beast at the door of his heart, and urged him to conquer it and thus avoid the dire consequences that would follow the unloosing of his evil passions. But Cain remained stubborn and impenitent. And when the two boys were out in the field together, in a moment of consuming hate, he "rose up against Abel his brother, and slew him." Thus the first death outside the Garden of Eden was a death by violence, a vicious *fratricide*.

So much for the setting. Let us now analyze Heb. 11:4, in which the inspired writer speaks so enthusiastically of Abel's faith. This text teaches us:

1. *That Abel brought an offering unto God.*

How did the institution of sacrifice originate? From what source did the idea arise of bringing an offering unto God? *Evidently* from God Himself. We cannot imagine that Cain and Abel themselves, or their father Adam, ordained it. That it was a *positive* institution, of *divine* origin, is the only rational explanation of its sources that can be offered. As Milligan says: "It could not have been a human invention because reason can perceive no connection between the means and the end." (See Chapter Three, "The Source of Faith," sect. 1.) As Isaac Errett has written, we can account for the two offerings only on the ground that "God had made known to our first parents some means and methods of approach to Him, and that their children were trained in the observance of them" (*Evenings With The Bible, Vol. I, in loco.*). It is quite likely that God instituted sacrifice as soon as man fell (cf. Gen. 3:21); and that in doing so He specified the details and conditions which would make it acceptable to Him.

2. *That Abel brought his offering "by faith."* This phrase implies that he *brought his offering in obedience to the word of God.* In Rom. 10:17, we are told that faith comes by hearing the word of God; hence it follows that Abel could not have offered in faith without a command from God. "No testimony, no faith" may be accepted as a religious axiom. Therefore, in selecting his offering ("the firstlings of his flock"), in preparing it and in offering it, Abel acted exactly as God had previously ordained.

Abel complied with all the conditions which God Himself had previously specified as essential to an acceptable offering; and without doubt the most essential of all these conditions was that sacrifice, to be acceptable to the Deity, must include the taking of *life* and the shedding of *blood*.

> For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life (Lev. 17:11).

As atonement under the old covenant was never actual, but only *substitutionary* and *typical,* the design of sacrifice was to point forward to the *actual* Atonement that would be made "once at the end of the ages" by our Lord Jesus Christ.

> It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the world: but now once

> at the end of the ages hath he been manifested to put away sin by the sacrifice of himself. And inasmuch as it is appointed unto men once to die, and after this cometh judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation (Heb. 9:23-28).

Every lamb offered upon the Patriarchal and Jewish altars was a *type,* of which the sacrifice of the Lamb of God upon the Cross was the great *Anti-type.* Thus in the very infancy of the race, the Deity laid down the divine principle that *apart from shedding of blood there is no remission* (Heb. 9:22). We may reasonably infer that Abel, in preparing and offering his sacrifice, acted according to the specifications laid down in a later age for the preparation and offering of the Paschal Lamb (Exo. 12:5-6, cf. I Cor. 5:7).

3. *That Abel offered a "more excellent" sacrifice than Cain.* In what respects was it a more excellent sacrifice? It was more excellent in the respect that it was a sacrifice of faith, or that it was offered in strict conformity to the word of God.

> Wherein did the superior excellence of Abel's offering consist? Not in its greater intrinsic value, for Cain's offering may have been quite as costly as that of Abel. . . Evidently, as our author says, in its being offered in faith, and in obedience to the command of God: for "To obey," says Samuel, "is better than sacrifice; and to hearken, than the fat of rams" (I Sam. 15:22). And Solomon says: "The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight" (Prov. 15:18). That is, the most costly offering of the wicked man is hateful in the sight of God, while a mere prayer that costs nothing, if it be offered in faith and in obedience to God's will, is his delight. Cain,

like King Saul, was a proud, haughty, self-reliant rationalist. Instead of honoring God by bringing as he was required, a bleeding victim from his flock, he presumptuously submitted for it, what was more in accordance with his own blinded and perverted reason. But Abel was a man of faith; a man who trembled at the word of the Lord, and whose only question was, therefore, "Lord, what wilt thou have me to do?" In this, he and Cain had both been sufficiently instructed, for the Apostle says that Abel offered in faith. But this he could not do without a Divine warrant. In all such cases, faith must of necessity rest on the word of God. . . . Sacrifice is therefore, beyond all doubt, of divine origin, and the superior excellence of Abel's offering consisted simply in this: that in making it, he acted strictly in compliance with the revealed will of God (Milligan, *New Testament Commentary: Hebrews*, in loco.).

Abel's sacrifice was also more excellent in the respect that it was a manifestation of an humble, penitent spirit. "Jehovah saveth such as are of a contrite spirit," says the Psalmist (Psa. 34:18). That Abel possessed such a spirit is evident from his offering, which was at the same time a confession of sin and a plea for mercy.

The two offerings are therefore expressive of the different kinds of faith in the offerers. They are the excogitation and exhibition in outward symbol of the faith of each. The fruit of the soil offered to God is an acknowledgment that the means of this earthly life are due to Him. This expresses the barren faith of Cain, but not the living faith of Abel. The latter has entered deeply into the thought that life itself is forfeited to God by transgression, and that only by an act of mercy can the Author of life restore it to the penitent, trusting, submissive, loving heart. He has pondered on the intimations of relenting mercy and love that have come from the

Lord to the fallen race, and cast himself upon them without reserve. He slays the animal of which he is the lawful owner, as a victim, thereby acknowledging that his life is due for sin; he offers the life of the animal, not as though it were of equal value with his own, but in token that another life, equivalent to his own, is due to justice if he is to go free by the as yet inscrutable mercy of God. . . . Thus we arrive at the conclusion that there was *more* in the animal than in the vegetable offering, and *that more* essential to the full expression of a right faith in the mercy of God, without borrowing the light of future revelation. Hence the nature of Abel's sacrifice was the index of the genuineness of his faith. And the Lord had respect unto him *and* his offering; thereby intimating that his heart was right, and his offering suitable to the expression of his feeling. This finding is also in keeping with the manner of Scripture, which takes the outward act as the simple and spontaneous exponent of the inward feeling (J.G. Murphy, *On Genesis*, in loco.).

4. *That through his example of faith he "had witness borne to him that he was righteous."*

The meaning is not that he obtained this witness through his *sacrifice,* but rather through his *faith,* or *example* of faith, in offering the sacrifice. *Faith* is the leading thought in the whole sentence, and must therefore be the word to which the pronouns *which* and *it* have reference. All that is plainly implied in this text is this: "that Abel did what he did in consequence of his firm and unwavering faith in God. He knew God's will, and like Noah, Abraham, and others named in this chapter, he resolved to do it" (Milligan, *Ibid.*). Therefore it was through his example of faith that he "had witness borne to him."

"That he was *righteous*"—not *perfect,* but *righteous.* A righteous man is one whose *disposition* at all times is to do

the will of God. He may yield in moments of temptation *occasionally*, but never *habitually*.

> Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God (I John 3:9).

From whom and how did he obtain this witness? The answer is given in the subsequent clause: "God bearing witness in respect of his gifts." "This God did, no doubt, in the usual way, by causing fire to come down and consume the victims which Abel offered. . . . So say the Jews as well as most Christian expositors. Abel's offering, like that of Elijah (I Kings 18:38) was accepted by its being consumed on the altar; but Cain's offering, like the offerings of the false prophets, remained unconsumed, and of course unaccepted. This at once greatly excited and provoked the envy of Cain, and so he was moved to kill Abel, "because," says John, "his own works were evil, and his brother's righteous" (I John 3:12) (Milligan, *Ibid.*).

5. *That through his example of faith, "he being dead yet speaketh."*

This means that Abel "by his faith and example still speaks to us, warning, admonishing, and encouraging us to obey God's will by doing just what he has commanded us to do, and giving us assurance at the same time, that all things will certainly work together for the good of those who do this. His is the first example on record of just such an exercise of faith as God commends and approves, and hence it is, perhaps, that the Holy Spirit has given to it so great prominence" (Milligan, *Ibid.*).

Abel lived and died in the infancy of the race, yet by the influence of his example, he has spoken to all succeeding

generations. Such is "the immortality of influence." "Blessed are the dead who die in the Lord . . . for their works follow them" (Rev. 14:12). Moses lived in the laws of every civilized nation on the face of the globe. David sweeps the lyre and sings his songs of lofty cheer and spiritual sentiment in every land where Jehovah is honored. The grand old prophets still cry aloud and spare not. Elijah still stands on Carmel and we hear his thunderous denunciations. Elisha still challenges the Ahabs and Jezebels of this present evil world. Isaiah still trumpets forth the glad tidings, and Jeremiah still weeps over the apostasies of nations that forget the Lord. Paul is more alive and more influential today than when he preached in Corinth, Ephesus and Rome. And Peter is still exhorting us in stentorian tones to "save ourselves from this ungodly generation." Such is "the immortality of influence!" (J.H.O. Smith, *What Think Ye of Christ? and Other Sermons*).

Were a star quenched on high,
  For ages would its light,
Still traveling downward from on high,
  Shine on our mortal sight;
So, when a great man dies,
  For years beyond our ken,
The light he leaves behind him
  Lightens the paths of men.

Conclusion

By way of contrast, consider for just a moment what Jude calls "the way of Cain" (Jude 11).

The source of Cain's degeneracy was his restlessness. He was, I imagine, a sort of "first edition" of Leopold and Loeb. His was a daredevil spirit, always taking chances,

always looking for "thrills." If Cain were alive today he would find our present age of "Whoopee" and "Ballyhoo" exactly to his liking.

Then restlessness bred presumption. This daredevil spirit cropped out when time came for him to bring his first offering to God. Having himself been a tiller of the soil, and therefore without flocks of his own from which to select the kind of an offering that God required, he probably decided that something else would be "just as good." No doubt he argued to himself that it wouldn't matter if he failed to measure up implicitly to the "letter of the law," as God would understand the circumstances in which he was placed. So he became the first of that long line of "substituters" who have disobeyed God in all ages: those who would substitute their lodges for the church, those who would substitute human inventions for divine ordinances, those who would substitute their own righteousness for the righteousness of God. Their name is legion and they all walk in "the way of Cain."

Note, too, that substitution was made, in Cain's case, on the ground of inconvenience. As it was more *convenient* for him to bring an offering of the ground, that was what he did. Nor was this instance the last in which men have set aside God's law on the ground of inconvenience, or substituted something more convenient for the thing which God required (e.g., the substitution of pouring and sprinkling for baptism was made on this identical ground).

Or, perhaps, Cain was the first *rationalist.* Perhaps he couldn't see any particular *reason* for the kind of sacrifice such as Abel brought. Perhaps he was too proud to acknowledge his unworthiness in the sight of God, by bringing a blood offering. At any rate he *presumed* to act contrary to

the will and word of God, with the result that his offering was flatly rejected.

Presumption led to disobedience. I John 3:4, "sin is lawlessness," *i.e.*, "transgression of the law" (A.V.). Cain's restlessness and presumption blossomed out into open sin when he actually disobeyed God in the *kind* of an offering he laid upon the altar.

Disobedience culminated in jealousy, hate and murder.

> But each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death (Jas. 1:14-15).

> We sometimes listen to sneers at the conscientious observance of ordinances, and often hear it suggested that if morals had more attention, there need be small concern about ritualistic observances. True, there may be enslavement to a ritual, and especially to rituals of human contrivance, which partake more of the nature of Cain's offering than of Abel's; and when precision in such observances is exalted above a pure morality, it is a sad day alike for the church and the world. But let it also be remembered that when God has appointed a ritual observance, the same spirit of evil that rejects it, or corrupts it, will also, when occasion serves, reject also that which is good in morals. Hence the same spirit that led Cain to despise God's law of sacrifice, led him to cast aside all moral restraints and murder his brother. The spirit of rebellion is the same, whether it strikes at a divine ordinance or at the life of a brother (Errett, *Evenings With The Bible, Vol. I*, p. 36).

Restlessness, presumption, sin, violence and moral degeneracy—such is "the way of Cain," the "broad" way in which the crowd walks, the way that "leadeth to destruction" (Matt. 7:13-14).

Which way will *you* take: the way of *faith* in which Abel walked, or the "way of Cain"?

To every man there openeth
A way, and ways, and a way.
And the high soul climbs the high way,
And the low soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
Which way his soul shall go.

—*John Oxenham*

QUESTIONS FOR DISCUSSION

1. What kind of man was Cain?
2. Why did God accept Abel's sacrifice, but reject Cain's?
3. Did God try to correct Cain even after the offering was rejected?
4. Why was animal sacrifice obviously not a human invention? (p. 106)
5. What is the meaning of "no testimony, no faith"?
6. What is the divine principle of Hebrews 9:22?
7. In what respects was Abel's sacrifice "more excellent" than Cain's?
8. Abel was "righteous," though not "perfect." What is the difference?
9. How does Abel "being dead, yet speak"?
10. What does Jude have to say about Cain?

Chapter Eleven

ENOCH: THE WALK OF FAITH

And Enoch walked with God: and he was not; for God took him (Gen. 5:24).

Enoch, "the seventh from Adam," is the outstanding personage in the history of the Messianic line from Adam to Noah (Gen. 5). Very little is said about Enoch in the Scriptures, but the few things that are written testify to the fact *that he was an eminently pious man.*

Moses (Gen. 5:24) says: "And Enoch walked with God: and he was not; for God took him." He informs us also that Enoch was three hundred and sixty-five years old when he was translated.

Jude (v. 14) contributes the additional information that Enoch was a prophet who warned his contemporaries that the Lord would finally come.

> With his holy myriads, to execute judgment upon all, and to convict all of the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him.

Whether these prophetic statements alluded to the divine judgment that came upon the antediluvian world in the time of Noah, or have reference to the final coming of our Lord in judgment, we have no means of knowing (II Thess. 1:7-10).

The writer of Hebrews includes Enoch *in his list of ancient heroes of faith.* He says:

> *"By faith Enoch was translated."* We infer from this that Enoch, having been, like Noah, a preacher of righteousness to the people of his day, was divinely rewarded for his faithfulness in proclaiming God's testimony. The Lord rewarded

him by translating him to heaven in the same manner as He afterward translated Elijah (II Ki. 2:11).

"That he should not see death," i.e., not *experience* death, like other men. (Cf. Psa. 89:48, Luke 2:26, John 8:51). Enoch did not experience physical death as men ordinarily do, but was miraculously delivered from it by translation and *transfiguration*, perhaps in the same manner as the living saints will be taken up and transfigured at Christ's second coming.

> Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, in a moment in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed (I Cor. 15:51-52).

"And he was not found, because God translated him," i.e., he was not found on earth because God translated him to heaven. It will be recalled that after Elijah's removal, the sons of the prophets sent out fifty men, who sought for him diligently for three days, but failed to find him (II Ki. 2:17); and so it must have been in Enoch's case that his friends made diligent search for him, but in vain. "He was not found" because God had removed him to "the land of fadeless day."

"For he hath had witness borne to him that before his translation he had been well-pleasing unto God." That is, prior to his translation God had borne him witness that his life and walk had been well-pleasing in His sight; and so his faithfulness in proclaiming the divine testimony and the witness that had been borne to him of the Divine approbation of his life and conduct, were the natural *results*, and *evidences* as well, of his *faith*.

"Enoch walked with God . . . God took him." What nobler tribute could be paid any human being in so few words? Here was a man who, in the early ages of the world, walked

with God, and walked with Him so sincerely and so diligently that God rewarded his faith by making him the sole exception, in the entire antediluvian era, to the universal rule of physical death and dissolution (Gen. 3:19). The experience of Enoch teaches us that faith always has its "recompense of reward."

> Accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward (Heb. 11:26).

Enoch's walk with God is an example after which every Christian should pattern his or her life. I sometimes think we have given people wrong impressions by the manner in which we have proclaimed "first principles." I have encountered a great many in the course of my preaching who seemed to be imbued with the idea that baptism was the end of their responsibility; that by their confession and baptism they had secured free transportation on the Pullman car going to the glory land, and there was nothing left for them to do but sit down and wait for it to arrive at its heavenly destination. Nothing could be more erroneous. Baptism is merely the beginning of salvation, merely the *entrance* upon a saved state. The "crown of life" is promised only to those who "press on";

> I press on toward the goal unto the prize of the high calling of God in Christ Jesus (Phil. 3:14).

who "fight the good fight of faith";

> Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses (I Tim. 6:12).

who continue stedfastly;

> And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers (Acts 2:42).

who endure "as seeing him who is invisible";

> By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible (Heb. 11:27).

who "overcome" the world;

> He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God (Rev. 2:7).

who are "faithful unto death"

> Fear not the things which thou art about to suffer; behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life (Rev. 2:10).

In brief, *following the primary obedience of faith, there stretches the long, long walk of faith.* What is this walk of faith? What are the characteristics of it? If we are to walk like Enoch, and receive, as he did, a reward proportionate to our faith, how must we walk? *What kind of a walk is it?*

1. *The walk of faith is a walk in "newness of life."*

> We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life (Rom. 6:4).

In Christian baptism the penitent believer not only dies in a *picture* of the death of Christ, but he also *literally dies to*

sin, and is raised up to "walk in newness of life." It is here that the Lord, by divine appointment, meets him with pardon full and free and reckons him innocent of the guilt of sin. The blood of Christ flowed when He died; and so we come under the benefits of His atoning blood, and into the covenant sealed with that blood, *when we die with Him.*

> Howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water (John 19:34).
>
> And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name (Acts 22:16).
>
> Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit (Tit. 3:5).

Hence it is in baptism that we are said to be inducted "into Christ."

> For as many of you as were baptized into Christ did put on Christ (Gal. 3:27).

Here we die with Him, in *symbol*; and at the same time, die to the guilt of sin, in *fact:*

> But if we died with Christ, we believe that we shall also live with him. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus (Rom. 6:8, 11).

Here we put off the "old man" and put on the "new man."

> Knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin (Rom. 6:6).
>
> That ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit;

> and that ye be renewed in the spirit of your mind, and put on the new man, that after God hath been created in righteousness and holiness and truth (Eph. 4:22-24).

"Unto what then were ye baptized?" (Acts 19:3); well, for one thing, if baptism meant in your experience what the Lord has designed it to mean, you were baptized unto the end of the old life of sin and the beginning of a new life of "righteousness and peace and joy in the Holy Spirit" (Rom. 14:17).

In baptism we put off "the old man *with his doings*" (Col. 3:9). I fear that a great many members of the modern church have attempted to put off the "old man" without putting off "his doings." It might be well for you to ask yourselves, individually, these questions: Am I really walking in *newness* of life? Is my life any different from what it was before I was baptized? Have I genuinely turned to God? Have I given up the worldly notions, practices and indulgences of my former life, since my coming into the church? Have I corrected those elements in my former life that were wrong? Am I serving the Lord wholeheartedly, or with a divided heart? Am I going backward or forward spiritually? I suggest that you take a spiritual inventory and ascertain where you stand in the sight of God.

We are living in an age when there is little distinction between the church and the world. In our anxiety to get members we have let down the bars, so that while those on the outside have been jumping in, those on the inside have been jumping out, until it is becoming increasingly difficult to differentiate between the church and the world. My observation is that church members think, feel, backbite, hate, and do about the same today as people who make no profession of faith. They are to be found in the same places,

engaging in the same practices, following after the same indulgences, as people of the world. *Their light has gone out.* I believe you can go to a dance hall a Christian, but when you go inside, out goes your light. I believe you can go to the gambling table a Christian, but when you sit down and begin playing, up steps the devil and out goes your light. I believe you can go to a liquor dispensary a Christian, but that when you enter the door, the devil steps up and blows out your light. We cannot grow physically without pure air; nor can a Christian grow spiritually in a worldly atmosphere. *It can't be done—that's all there is to it.* And because of these facts, the church has ceased to be "the salt of the earth," "a city set on a hill," "the light that lighteth the world," etc. The church is no longer *a separate and distinctly spiritual institution.*

We are living, too, in an age of *lukewarmness*, the "Laodicean Age."

> I know thy works, that thou art neither cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth (Rev. 3:15-17).

An entertainment will attract a greater gathering of church members in these days than a prayer meeting. A social will draw a bigger crowd than a Bible study class. We have become so formal, so materialistic, so worldly, that we never think of speaking to our friends and neighbors about Christ: in fact, most church members would be ashamed to talk religion to their friends. We have grown so disinterested that we don't even manifest any concern about the salvation and spiritual development of our children. We rear them in an atmosphere that is fundamentally pagan, where the Bible is never read and prayers are never heard. We are

neither hot nor cold, and the Lord has warned us that, if we persist in this unspiritual state, He will spue us out of His mouth (Rev. 3:16). It is a sad fact, but true, that the modern church does not walk in newness of life and therefore does not walk with God.

2. *The walk of faith is a walk "by faith."*

> For we walk by faith, not by sight (II Cor. 5:7).

The Christian philosophy is that our life here is a pilgrimage; that here we are but dwellers in tents; that here we have no abiding-place, no rest for our weary feet; that here we have nothing which we can really call our own; that here we are constantly urged on by the lure of the invisible, while we look not at the things which are seen and temporal, but at the things which are unseen and eternal; that here we endure "as seeing him who is invisible"; and that we shall never attain reality until we reach the goal of our pilgrimage, that city which hath foundations whose builder and maker is God (cf. Heb. 11:8-16).

> For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: if so be that being clothed we shall not be found naked. For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit. Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight); we are of good courage, I say, and are willing rather to be absent

from the body, and to be at home with the Lord. Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him. For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad (II Cor. 5:1-10).

Arise ye, and depart; for this is not your resting-place; because of uncleanness that destroyeth, even with a grievous destruction (Micah 2:10).

There remaineth therefore a sabbath rest for the people of God (Heb. 4:9).

Surely we are learning in these days that stocks, bonds, real estate, houses, lands, money, all things material, have little or no value; that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).

This life is one of illusion and mystery. Very little is real, very little explainable, practically all is enshrouded in mystery, Here we see as in a mirror, darkly; here we but know in part. We cannot explain the mysteries of nature, such as life, growth, energy, force, space, chemical affinity, and a million others. We cannot fully explain atoms, electrons, matter, etc., as these are conveniences of speech rather than realities. We cannot fathom the mystery of personality. We cannot even explain the mystery of the food we eat, nor of the air that we breathe, nor of the water that we drink. So it is in the realm of revelation. Theologians have labored in vain for many centuries to fully elucidate the great mysteries of the triune personality of God, the atonement, the incarnation, the resurrection, the future life, immortality, etc., and perhaps the greatest of all, the problem of evil and that of human suffering. *Why try to elucidate them?* What is to be gained by worrying about

the injustices, perplexities and adversities of this present evil world? Why not walk by faith—the only sure road of happiness and contentment? When we attempt to walk by sight, we become proud, puffed up, and oftentimes hard, materialistic and cynical; but when we walk by faith, we shall be humble, forgiving, pure in heart and poor in spirit.

> Blessed are they that hunger and thirst after righteousness; for they shall be filled (Matt. 5:1-12).

We should walk by faith, and leave all consequences, judgments, retributions and rewards with our heavenly Father. Elijah, under the juniper tree, in a fit of depression prayed that he might die. He argued that his life had been a complete failure, that he had been no better and had accomplished no more than his fathers (I Ki. 19:1-8). He seemed to imagine for the moment that the burdens of the universe were resting on his poor shoulders, and his faith having been dimmed by a dismal sense of failure, he grew faint-hearted and prayed that God might remove him from the earth, and from the Ahabs and Jezebels of this present evil world. But God had something better than this in store for Elijah. God had already planned that His servant should never see death, should never walk through the valley of the shadow of death, through which all we ordinary mortals must pass; and just a few years later, one glorious day, in a moment, in the twinkling of an eye, God transported him to heaven in chariots of fire driven by His holy angels. And the Elijah who once in a fit of depression sat down under a juniper tree and prayed to die, became the Elijah who stood on Mount Hermon and conversed with Moses and the transfigured Christ (Matt. 17:1-8). *Thus does God always reward, and adequately reward, faith.*

The story is told that a man remarked to John Wesley on one occasion, that he did not know what to do with his perplexities. It so happened that the two were passing a meadow, bounded by a stone fence, over which a cow was grazing peacefully. "Do you know," asked Wesley, "why that cow looks over that wall?" "No," was the reply. "Then I will tell you. It is because she cannot look *through* it. My advice to you, my friend, is to look over and above your troubles when you find you cannot look through them."

The spirit, "I will not believe, unless I see," is presumptuous, to say the least. God has chosen to save men on the basis, not of what they see, but of what they believe. He who attempts to walk by sight is acting contrary to nature and to nature's God. A missionary was once conversing with an agnostic, and in the course of the conversation the latter said, "I cannot believe that anything is real unless I can see it." The missionary replied, "In that case it would be useless for me to hold any further conversion with you." "Why not?" asked the man. "Because," the missionary replied, "I care to converse only with intelligent men." The other flushed with anger and exclaimed, "I demand to know what you mean. Do you intend to insult me?" "Of course not," answered the servant of the Lord, "I mean that I prefer to talk with a man who has brains, and of course you will never admit that you have any brains because you certainly have never seen them. Therefore why should I converse with you?" "Blessed are they that have not seen and yet have believed" (John 20:29). *Faith in Christ is the bridge over which the soul passes from death into life* (John 5:24, I John 3:14).

3. *The walk of faith is a walk "after the spirit."*

There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ

> Jesus made me free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God. But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through the Spirit that dwelleth in you (Rom. 8:1-11).

It is not a walk "after the flesh," for the "mind of the flesh" (*i.e.*, the unregenerate mind, no matter how brilliant, educated, cultured, etc., it may be) is "enmity against God" and "death" (Rom. 8:6-7). The *works* of the flesh are enumerated by Paul, in Gal. 5:19-21, with the solemn warning that "they who practice such things shall not inherit the kingdom of God."

To walk "after the spirit" is to walk according to the "mind of the spirit," which is "life and peace" (Rom. 8:6). It is obvious that the Apostle is writing here with reference to the human spirit. In other words, when one becomes a Christian, one's spirit is enlightened by the word of God (cf. John

6:63); is pure, having been set free from the guilt of sin; and is strengthened by the Holy Spirit by whom it is indwelt (John 7:39). Its perception of right is clear, its sentiments are holy, its disposition is to do the will of God, and its desire to practice whatsoever things are godlike, is ardent. The result, both as to this present state and the life beyond this, is peace and life everlasting.

> He that hath the Son hath the life; he that hath not the Son of God hath not the life (I John 5:12).

"Ye are in the spirit," says Paul, "if so be that the Spirit of God dwelleth in you" (Rom. 8:9). To be "in the flesh" is to live the life of the flesh; to be "in the spirit," to live the Christian life. The Holy Spirit indwells every regenerate heart.

> But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified (John 7:39).
>
> Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? (I Cor. 3:16).
>
> Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, which he poured out upon us richly, through Jesus Christ our Saviour (Tit. 3:5-6).

1. The Holy Spirit dwells in the regenerate heart. This I set down as a fact too clearly taught in holy Writ to be questioned. 2. That one chief mode in which the Holy Spirit helps the Christian is by strengthening his spirit (Eph. 3:16). The Christian's being successfully under control of his own spirit is conditional, the condition being that the Holy Spirit shall

> dwell in him and help him. Hence the remark amounts to this: You are in the spirit, are under control of your own spirit, provided the Holy Spirit dwells in you to aid you, otherwise you are not. To be under the control of the spirit is to live according to it, instead of according to the flesh (Lard, *Commentary on Romans*, p. 257).

Our being "in the spirit" and walking "after the spirit" depends on our willingness to open our hearts to receive the Holy Spirit, that He may dwell therein in overflowing measure and thus fill us with all the fulness of God (Eph. 3:19; 4:13).

To walk "after the spirit" is to bring forth "the fruit of the Spirit, which is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control" (Gal. 5:22-23). This is a scripture which Christians should read daily. "If we live by the Spirit, by the Spirit let us also walk" (Gal. 5:25). This is the ultimate criterion of spirituality: "by their fruits ye shall know them" (Matt. 7:20).

"Flesh" and "spirit" are antithetical terms in the Christian scriptures.

> But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would (Gal. 5:16-17).

If we profess to walk "after the spirit," let us not then do "the works of the flesh." We cannot be conformed to the world, the flesh and the devil, and be conformed to the spirit, at one and the same time. We cannot, in other words, be Christians on the Lord's Day and irreligious worldlings throughout the week. We cannot be for Christ and against

Him, we cannot serve God and Mammon. Dwight L. Moody, taking a tumbler in his hand, explained that it was full of air and that it was well-nigh impossible to remove the air from it. In like manner, he explained, the heart is full of sin and inclined toward sin, and all our human efforts to remove this sin and its guilt will be unsuccessful. Then, taking a pitcher filled with water, he poured the water into the tumbler until the latter was overflowing and the water spilled out on the platform. No longer, he explained, was there any air in the tumbler, but only water. The lesson is that when a human heart is filled to overflowing with the Spirit of God, there is no longer any room in it for sin. "If we live by the Spirit, by the Spirit let us also walk."

4. *The walk of faith is a walk "in good works."*

> For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them (Eph. 2:10).

The Scriptures are sufficient to furnish the Christian "unto every good work" (II Tim. 3:16-17). Faith without works of faith is inoperative, unproductive and lifeless (Jas. 2:14-26).

"Obedience," writes George Macdonald, "is the key to every door." Couple this truism with the Master's statement, "I am the door" (John 10:9), and you have therein "the keys of the kingdom of heaven." The outstanding characters in sacred history are those who went bravely and grandly forward at God's command. Thus it was that Abel brought his sacrifice to God's altar, that Enoch walked with God, that Noah built the ark to the saving of his house, that Abraham journeyed until he reached the land of promise, that Moses "endured as seeing him who is invisible," that Paul went on bravely to Jerusalem despite the protestations of weeping friends (Acts 21:7-14), and that Jesus set

His face stedfastly towards the Cross (Luke 9:51). Faith is dead that does not manifest itself in works of faith.

Unless we are willing to engage actively and continuously in Christian service, our faith is not genuine. Sam Jones tells of a "quitting meeting" which he conducted on one occasion. Those who wished to do so were given an opportunity to stand up in meeting and enumerate the things they had been doing and had resolved to quit. Finally, a good old lady arose, and said: "I've been doing nothing, and I'm going to quit it." I commend her testimony and example to all Christians.

5. *The walk of faith is a walk "worthy of our calling."*

> I therefore, the prisoner in the Lord, beseech you to walk worthy of the calling wherewith ye were called (Eph. 4:1).

Through the gospel we have been called to be priests of God Most High, saints, believers, disciples, Christians, children of God, sons and daughters of the Almighty, etc.; therefore let us walk worthy of our calling. Let us by our lives "adorn the doctrine of God our Savior in all things" (Tit. 2:10). Let us by our walk prove ourselves to be "epistles of Christ, known and read of all men."

> Are we beginning again to commend ourselves? or need we, as do some, epistles of commendation to you or from you? Ye are our epistle, written in our hearts, known and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh (II Cor. 3:1-3).

God doesn't care about golden vessels or silver vessels, but He does need *clean* vessels. Consecration is using every talent we possess for God's glory and for the upbuilding of

His kingdom. If you would uplift others, you must yourself stand on "higher ground." Do we actually walk worthy of our calling? Is our walk of such a nature as to be a stumbling-block to sinners? Is it such that it brings criticism upon the Christ whose name we wear, or is it such as to demonstrate to the outside world that our life is hid with Christ in God (Col. 3:3)?

I'm pressing on the upward way,
New heights I'm gaining ev'ry day,
Still praying as I onward bound,
"Lord, plant my feet on higher ground."

I want to scale the utmost height,
And catch a gleam of glory bright;
But still I'll pray till heaven I've found,
"Lord, lead me on to higher ground."

6. *Finally, the walk of faith is a walk "in love."*

Be ye therefore imitators of God, as beloved children (Eph. 5:1).

(a) A true Christian does not sit in judgment on his brethren.

Judge not, that ye be not judged. For with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considereth not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye (Matt. 7:1-5).

(b) A true Christian does not indulge in backbiting or idle gossip.

> For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means there should be strife, jealousy, wraths, factions, backbitings, whisperings, swellings, tumults (II Cor. 12:20).

(c) A true Christian does not participate in strife, factions, or tumults (cf. I Cor. 3:3; 12:25; Rom. 2:8; Gal. 5:20; Rom. 16:17).

> But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace (Jas. 3:14-18).

(d) A true Christian will have no room in his heart for malice, envy or ill-will (cf. Matt. 6:15; Eph. 4:31; I John 2:9-11; 4:20, etc.).

> Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you (Matt. 5:43-44).

(e) A true Christian will always seek to build his brethren up in the most holy faith (Jude 20).

(f) A true Christian will always seek to "work that which is good toward all men, and especially toward them that are of the household of the faith" (Gal. 6:10).

(g) A true Christian walks in the "more excellent way" of love (I Cor. 12:31; 13:1-13). His song of faith is this:

Lord, help me live from day to day,
In such a self-forgetful way,
That even when I kneel to pray,
My prayer may be for—*others.*

Help me in all the work I do,
To ever be sincere and true,
And know that all I'd do for you,
Must needs be done for—*others.*

Let Self be crucified and slain,
And buried deep; and all in vain
May efforts be to rise again
Unless to live for—*others.*

And when my work on earth is done,
And my new work in heaven's begun,
May I forget the crown I've won,
While thinking still of—*others.*

Others, Lord, yes, others—
Let this my motto be;
Help me to live for others,
That I may live for thee.

— C.D. Meigs

Conclusion

"Enoch walked with God; and he was not; for God took him." And we may rest assured that if we walk with God, as Enoch did, we too shall eventually be received up into glory.

G. Campbell Morgan has written that the best explanation he ever heard of the passing of Enoch was that given by a little girl. She went home from Sunday school, and said, "Mother, we had a lovely lesson today." And the mother said, "Tell me about it, darling." The little one replied, "It was about a man who used to go out for walks with God."

"Well," answered the mother, "that was lovely. And what happened?" "He used to go out on walks with God," replied the little one, "and one day, mother, one day they walked on and on, until at last God said to him 'Enoch, you are a long, long way from home; you had better come in and stay with me.' And Enoch went in and stayed with God forever." This is better than any theologian could tell the story.

Paul, in his valedictory epistle, expressed the conviction that his walk of faith would terminate in a heavenly coronation. "I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day" (II Tim. 4:7-8). The Psalmist expresses the same sentiment:

> Thou wilt guide me with thy counsel, And afterward receive me to glory (Psa. 73:24).

QUESTIONS FOR DISCUSSION

1. What does it mean that Enoch "walked with God"?
2. In what sense was Enoch "translated"?
3. How is Christian faith like a long, long walk?
4. How do we walk in newness of life (Rom. 6:4)?
5. Do church members really behave just about like the rest of the world?
6. As we walk by faith and not by sight, what is it that we can see only with the eyes of faith?
7. Do not all men walk by faith in some sense—trusting what they cannot see, depending on what they cannot understand? Give examples.
8. How does flesh war against spirit in our walk of faith?
9. How do we squeeze fleshly sin out of our lives?
10. What are some of the attributes of faith which walks in love?

Chapter Twelve

NOAH: THE OBEDIENCE OF FAITH

By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith (Heb. 11:7).

The world of Noah's day was marked by general impiety and worldliness of the Cainites (Gen. 4:16-24). Cain's descendants, though quite brilliant, were correspondingly irreligious. They became builders of cities (v. 17); the first to undertake stock-breeding as an industry (v. 20); the first to introduce workmanship in fine metals (v. 22); and the first to invent musical instruments in their two leading varieties, *string* and *wind* instruments, "the harp and the pipe," respectively, (v. 21). But they were also the first to practice polygamy (v. 19); the first to heap unto themselves a superabundance of property and wealth; and the first to engage in warlike pursuits (vv. 23-24).

> Here we observe that Lamech was a poet, that one of his wives was probably a songstress, and the other had a taste for ornament. One daughter was lovely, and three sons were the inventors of most of the arts which sustain and embellish life (Murphy, *On Genesis*, in loco.).

The names given to their women are also indicative of worldliness and sensuality, e.g., Adah ("beauty"), Zillah ("shadow," or "tinkling"), and Naamah ("lovely"). Thus it would seem that the descendants of Cain followed in the walk of their common ancestor (Jude 11).

The Sethites, on the other hand, seem to have been a pious, godfearing type. Their piety attained special eminence

in the two outstanding personages of their line, Enoch and Noah.

> And Enoch walked with God: and he was not; for God took him (Gen. 5:24).
>
> And he called his name Noah, saying, This same shall comfort us in our work and in the toil of our hands, which cometh because of the ground which Jehovah hath cursed (Gen. 5:29).
>
> These are the generations of Noah. Noah was a righteous man, and perfect in his generations: Noah walked with God (Gen. 6:9).

The general intermingling of the Sethites with the Cainites resulted in universal wickedness which occasioned the Deluge. This, I take it, is the meaning of Genesis 6:1-4 (cf. vv. 5-7, 11-12).

> And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. And Jehovah said, My Spirit shall not strive with man for ever, for that he also is flesh: yet shall his days be a hundred and twenty years. The Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same were the mighty men that were of old, the men of renown.

The "sons of God" here were the descendants of Seth in the Messianic line, generally speaking; and the "daughters of men," the females in the line of Cain. The offspring of this promiscuity of the two lines were "giants" (Nephilim), *i.e.*, men of great stature, physical powers, and violent

wills, who by these qualities claimed and enforced supremacy over their fellow-men. I see no reason for the numerous half-mythical, half-legendary interpretations that have been read into this scripture, such as the notion of a race of demi-gods, etc. It seems to me that the text is adequately explained in relation to the incidents described in its context.

> When men began to multiply, the separate families of Cain and Seth would come into contact. The daughters of the stirring Cainites, distinguished by the graces of nature, the embellishments of art, and the charms of music and song, even though destitute of the loftier qualities of likemindedness with God, would attract attention and prompt to unholy alliances. The phrase, *sons of God,* means an order of intelligent beings who *retain the purity of moral character* originally communicated, or subsequently restored, by their Creator. They are called the sons of God, because they have His spirit or disposition. . . . The sons of God, therefore, are those who are on the Lord's side, who approach Him with duly significant offerings, who call upon Him by His proper name, and who walk with God in their daily conversation (Murphy, *On Genesis*).

To this we might add that the notion of cohabitation of angels with men is contrary to both nature and scripture.

> For in the resurrection they neither marry, nor are given in marriage, but are as angels in heaven (Matt. 22:30).

It was this intermingling of the pious Sethites with the worldly Cainites that resulted in general moral corruption; which goes to prove that the promiscuity of the good and the bad, on lower levels than the good, will invariably result in the leavening of the whole lump. In this case, the human race became so wicked and so debauched that there was nothing left for God to do but to "destroy it from the face of the ground."

> And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented Jehovah that he had made man on the earth, and it grieved him at his heart. And Jehovah said, I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping things, and birds of the heavens; for it repenteth me that I have made them. But Noah found favor in the eyes of Jehovah (Gen. 6:5-8).

God did not contemplate, of course, the *complete* extermination of the race, for this would have been contrary to His eternal purpose as already intimated in the mysterious oracle that the Seed of the woman should bruise the Serpent's head (Gen. 3:15). What He did contemplate was the destruction of the race as a whole, and its subsequent rebuilding through some proper human instrumentality. And the instrumentality chosen by Him, in this case, was Noah, the son of Lamech, who was a "righteous man, and perfect in his generations."

> These are the generations of Noah. Noah was a righteous man, and perfect in his generations: Noah walked with God (Gen. 6:9).

Noah is the next outstanding Bible personage after Enoch. Noah's life and walk were of such a character as to qualify him for a permanent place in God's "hall of fame"; hence we are not surprised to find that his name is mentioned prominently in the great "faith chapter" of the New Testament (Heb. 11:7). Here the inspired writer pays an eloquent tribute to Noah's faith; "through it," he says, "he condemned the world, and became heir of the righteousness which is according to faith."

Noah's life and walk are for us an example and pattern of the obedience of faith.

1. *On what grounds did Noah find favor in the eyes of Jehovah?* (Gen. 6:8).

(a) Because he was a "righteous man" (Gen. 6:9). Not necessarily *sinless,* but *righteous.* A righteous man is one whose *disposition* is to do the will of God. He may yield at times, in moments of great temptation, as indeed it seems that Noah did later in his life (Gen. 9:20); but it is not his disposition to commit sin, nor does he sin *habitually*; and when he does sin, he throws himself upon the mercy of God through the means divinely appointed for obtaining forgiveness. Noah was a righteous man.

> If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness (I John 1:9).

(b) Because he was "perfect in his generations" (Gen. 6:9). The marginal rendering is "blameless." As the sacrificial altar was God's place of meeting and communion with His servants throughout the patriarchal era, it follows that Noah must have been a man who brought his offerings to the altar obediently and regularly, as God had appointed; and who, by this means, maintained his high standing and favor in the sight of God. It means something when God speaks of a man as being "blameless in his generations." This tribute to Noah's strength of character is all the more remarkable, in view of the circumstances under which he lived. The tendency among ordinary mortals is to follow the lines of least resistance morally; as the old adage goes, when we are in Rome, we usually do as the Romans do. Most people are made or marred by the company they keep. Not so, in Noah's case. He refused to participate in the idolatry and debauchery of his neighbors. He had the courage

to say, *No*. It would seem that he and his family were the only people of their day and generation who had sufficient spiritual conviction and courage *to stand out against the crowd*, and to maintain the principles and practices of true religion in the midst of an ungodly world. Note, too, that Noah's walk of faith was such that it influenced his entire household to godliness and righteousness. These various facts and circumstances speak eloquently of Noah's nobility of character.

(c) Because he, like Enoch, "walked with God" (Gen. 6:9; 5:24).

(d) Because he was the kind of man God needed in that particular emergency. In every great moral crisis, God always has His man. E.g., Abraham, Moses, Elijah, Isaiah, Jeremiah, John the Baptizer, Paul, etc. We must remember that God maintains and perpetuates His word in the world through *human* instrumentality.

> Go therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world (Matt. 28:19-20).

2. What were the incentives that moved Noah to obey God?

(a) *The testimony of God* (Gen. 6:3-18). "Being *warned of God. . . .*" (Heb. 11:7).

> He was divinely admonished with regard to the coming deluge. One hundred and twenty years before it occurred, God warned him of its coming, and directed him to go to work and prepare an ark for the saving of himself and his house (Milligan, *New Testament Commentary: Hebrews*, in loco.).

(b) *His belief of God's testimony.* "By faith . . . being warned of God concerning things *not seen as yet,"* etc. Faith is a conviction with respect to *things not seen* (Heb. 11:1). Noah believed God, and his belief led him to do exactly what God told him to do. He was faithful to God's word in every detail. He walked by faith, not by sight.

(c) *"Godly fear."* That is, not a superstitious, craven fear, such as manifested by the Romanist, the legalist and the traditionalist; but a *wholesome regard* for God's word and God's will. This kind of "fear of Jehovah" is "the chief part of knowledge" (Prov. 1:7).

> Moved by a reverential fear, through his belief in God's testimony, he prepared an ark for the saving of his house. This, under the circumstances, was a very remarkable instance of strong and unwavering faith in God. For the time appointed was still far off in the future. There were as yet no natural indications that such an event as the destruction of the world by a deluge would ever occur. The experience of mankind was against it. For sixteen hundred years, the natural order of events had been uninterrupted, and no doubt many of the so-called philosophers of that age would be forward in proving to the people that such a catastrophe was physically impossible. The profane and wicked scoffers of the age would also, as a matter of course, do all they could by their wit, ridicule and sarcasm, to destroy Noah's faith in the promise of God, and to dissuade him from his great undertaking. But nothing could move him from his purpose. Throughout the long period of one hundred and twenty years, he continued strong in faith, giving glory to God (Milligan, *New Testament Commentary: Hebrews*).

3. *In what particulars did Noah obey God?*

(a) In building the ark. "He prepared an ark to the saving of his house."

(b) In building the ark *according to the divine plan:* "Of gopher wood" throughout (Gen. 6:14); three hundred cubits long, fifty cubits wide, and thirty cubits high (v. 15); "with lower, second, and third stories" (v. 16); with one door "in the side thereof" (v. 16); with a window in the top (v. 16; cf. 8:6). In all these details Noah built the ark exactly according to the plan God gave him.

(c) *In proclaiming God's testimony to the ungodly antediluvian world.* God did not carry out His decision to deal justly with the wicked world, until after the people had been given one hundred and twenty years of grace, in which it was hoped they might accept His testimony and repent of their sins (Gen. 6:3). During this entire period of grace, God's Spirit strove with men; *i.e.,* through the testimony proclaimed by Noah. This testimony was revealed to him by the Spirit, *i.e.,* by inspiration.

> And Jehovah said, My Spirit shall not strive with man for ever, for that he also is flesh: yet shall his days be a hundred and twenty years (Gen. 6:3).
>
> Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit; in which also he went and preached unto the spirits in prison, that aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ (I Pet. 3:18-21).
>
> For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit (II Pet. 1:21).

Noah proclaimed faithfully and continuously for one hundred and twenty years. Noah was God's preacher of righteousness to the antediluvian world.

> And spared not the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood upon the world of the ungodly (II Pet. 2:5).

(d) *In going into the ark.* He took his household into the ark when God commanded him to do so.

> And Jehovah said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee seven and seven, the male and his female; and of the beasts that are not clean two, the male and his female: of the birds also of the heavens, seven and seven, male and female, to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living thing that I have made will I destroy from off the face of the ground. And Noah did according unto all that Jehovah commanded him (Gen. 7:1-5).

(e) *In coming out of the ark.* He took his family out of the ark when God told him to do so.

> And God spake unto Noah, saying, Go forth from the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee of all flesh, both birds, and cattle, and every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, and every bird, whatsoever moveth upon the earth, after their families, went forth out of the ark (Gen. 8:15-19).

(f) *In erecting his altar and worshiping God,* after coming out of the ark.

> And Noah builded an altar unto Jehovah, and took of every clean beast, and of every clean bird, and offered burnt-offerings on the altar. And Jehovah smelled the sweet savor; and Jehovah said in his heart, I will not again curse the ground any more for man's sake, for that the imagination of man's heart is evil from his youth; neither will I again smite any more everything living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease (Gen. 8:20-21).

The first thing Noah did, after coming out of the ark, was to re-establish the divine institution of sacrifice in the renovated earth. "And Jehovah smelled the sweet savor" of the burnt-offering, and entered into a covenant with Noah. (Note that if Noah had been *superstitious,* as, e.g., the Romanist of today, he would have worshiped the *ark.* His faith is indicated by the fact that he worshiped the God who had saved him through the instrumentality of the ark, *and not the ark itself.* Bowing before images and idols, counting beads, sprinkling "holy water," etc., are superstitions pure and simple).

(g) Noah obeyed God *in everything.* "Thus did Noah: according to *all* that God commanded him, so did he" (Gen. 6:22).

4. *What rewards did Noah receive for his obedience?*

(a) The deliverance of his household from the divine judgment that descended upon the world of the ungodly.

(b) The privilege of becoming the progenitor of the purged and reinvigorated race (Gen. 9:1-7).

(c) The privilege of having been the human recipient of the announcement of God's unconditional covenant, "neither shall there any more be a flood to destroy the earth" (Gen. 9:8-17).

(d) The privilege of being listed with the ancient heroes of the faith (Heb. 11:7). By his faith Noah "condemned the world." The water which rolled over the ark and those who were inside, testified to their belief, and at the same time testified to the unbelief of the ungodly world and condemned it.

> By his faith and obedience Noah condemned the world, as Christ says the men of Nineveh, and the queen of the south will, on the day of judgment, condemn the unbelieving and disobedient men and women of his own generation (Matt. 12:41-42). Every man, in fact, who gives heed to God's warnings and admonitions, condemns by his faith and practice all who neglect to do so. Thus Noah condemned his own disobedient contemporaries, and thus also he will, on the day of final reckoning, condemn millions of our own more highly favored generation (Milligan, *New Testament Commentary: Hebrews*).

"And became heir of the righteousness which is according to faith."

> Faith is the leading thought of the whole sentence, and the word *faith* is therefore properly made the governing word in construction. It should be observed, however, that the building of the Ark is included in the word *faith*, for it is not of faith in the abstract, but of faith in all its practical bearings that the Apostle is speaking. This is obvious from all the examples of faith that are given in this section. Indeed, the faith which God commands and requires is, in no case, a

mere cold, lifeless abstraction; it is a living, active, fruit-bearing principle, which is constantly manifesting and developing itself in the life as well as in the heart of the individual. Such was the faith of Abel; such was the faith of Enoch; and such also was the faith of Noah, through which he condemned the world, and became an heir of the righteousness which is according to the law of faith (Rom. 3:21-31). (Milligan, *New Testament Commentary: Hebrews*).

Recapitulation:

1. *Why was Noah delivered from the world of the ungodly?* For four reasons:

(a) Because he was a righteous man.

(b) Because, having been a righteous man, he found favor in the eyes of God.

(c) Because he believed God.

(d) Because he obeyed God.

2. *What elements operated, and co-operated, to effect Noah's deliverance?*

(a) God's *favor* (grace). Cf. Gen. 6:8; John 3:16; Tit. 2:11; Eph. 2:4, 8, etc.

(b) God's revelation of a *plan* of deliverance (Gen. 6:14-22). Cf. Rom. 1:16; Eph. 1:13; 3:1-12, etc.

(c) Noah's *faith.* Cf. Heb. 11:7; Eph. 2:8; Mark 16:16; John 14:1; Rom. 5:1, etc.

(d) Noah's *"godly fear."* Cf. Luke 13:3; Acts 2:38; 17:30-31; II Cor. 7:10.

(e) Noah's *obedience* (Gen. 6:22). Cf. Matt. 7:24-27; Heb. 5:9, etc.

(f) The *water.* Noah was saved "through the water," the antitype of which is immersion.

That aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a

> preparing, wherein few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ (I Pet. 3:20-21).

As water was the transitional element through which Noah and his family passed, from a world of inquity into a cleansed world; so, water (baptism) is the element through which the penitent believer must pass, from the kingdom of sin into the kingdom of grace (Acts 2:38; Gal. 3:27).

(g) The *ark*. The ark was the instrumentality of divine deliverance. In all probability, it was thus intended to be typical of the church. For accountable human beings, who have the opportunity of hearing and obeying the gospel message, there is no salvation offered in scripture, outside the visible church.

> To the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God (Eph. 3:10).
>
> Unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever (Eph. 3:21).
>
> But if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth (I Tim. 3:15).

Conclusion

We are told in the apostolic writings that the final judgment, at the end of the Christian era, will take the form of *fire*, not of *water*, as in the days of Noah.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels (Matt. 25:41).

For they that sleep sleep in the night; and they that are drunken are drunken in the night. But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him (I Thess. 5:7-10).

Jesus tells us that the same spirit of irreligiousness and indifference which characterized the people of Noah's day, will permeate human society in the last days of the present dispensation, prior to His second coming.

But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only. And as were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man (Matt. 24:36-39).

The Holy Spirit, through Peter, corroborates this testimony.

Knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they wilfully forget, that there were heavens of old, and an earth compacted out of water and amidst water, by the word of God; by which means the world that then was, being overflowed with water,

perished: but the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men.

But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness (II Pet. 3:3-13).

Here we are told that the final age of the world will be one of widespread willful ignorance and *unbelief*. "Mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming?" Is not this the very thing our so-called "liberals" are saying, at the present moment? "For, from the day the fathers fell asleep, *all things continue as they were from the beginning of the creation.*" E.g., our modern materialists with their theories of "evolution," "the eternity of matter," "natural causes and effects," "natural selection," "survival of the fittest," etc. *Are we now entering the last days? I wonder?* Be assured, however, that "the heavens that now are, and the earth, by the

same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men" (v. 7).

Finally, the divine promise is that if we walk with God as Noah did, and if we obey God as Noah obeyed Him, we too shall become heirs of that righteousness which is according to faith. Therefore, "according to his promise, we look for a new heavens and a new earth, wherein dwelleth righteousness" (II Pet. 3:13).

QUESTIONS FOR DISCUSSION

1. What was the world like in Noah's day? How did this come about?
2. Does evil always corrupt good when the two are mingled?
3. On what grounds did Noah find favor in the yes of the Lord?
4. What prompted Noah to obey God?
5. Why did Noah have exact dimensions for the ark? Wouldn't a little larger have been O.K.?
6. How did Noah condemn the world?
7. How do men attempt to show that the world is not heading for destruction again?

Chapter Thirteen

THE PILGRIMAGE OF FAITH

These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth (Heb. 11:13).

One of the most illustrious characters of ancient times to whom our attention is called by the writer of the Epistle to the Hebrews, is Abraham, the father of the Hebrew people. Abraham's life and walk were so eminently motivated by faith, that his name has gone down in sacred history as the Father of the Faithful, and as the Friend of God.

(As it is written, A father of many nations have I made thee) before him whom he believed, even God, who giveth life to the dead, and calleth the things that are not, as though they were (Rom. 4:17).

And if ye are Christ's, then are ye Abraham's seed, heirs according to promise (Gal. 3:29).

But thou, Israel, my servant, Jacob whom I have chosen, the seed of Abraham my friend (Isa. 41:8).

Didst not thou, O our God, drive out the inhabitants of this land before thy people Israel, and give it to the seed of Abraham thy friend for ever? (II Chron. 20:7).

And the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God (Jas. 2:23).

1. *Note, in the first place, that Abraham's whole life was a pilgrimage of faith.*

It was by faith that he first went out from his native home, Ur of the Chaldees. As faith comes from hearing the word of God (Rom. 10:17), so he went out *in response to God's command.*

> Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great: and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed (Gen. 12:1-3).

He did not go out in consequence of any urge within himself, but solely in obedience to God. "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance" (Heb. 11:8).

By faith he made his initial pilgrimage from Ur of Chaldea to the land of promise. As faith is a conviction *with respect to things not seen* (Heb. 11:1), he therefore "went out not knowing whither he went" (v. 8). Commenting on this verse, Milligan says:

> Here we have given the fact that Abraham received a call from God; that by his call he was required to leave his home and kindred in Ur of Chaldea, and go out into a strange land; that this land, though promised to his posterity, was wholly unknown to him at the time; and that he nevertheless obeyed God, and went out of his own country, not knowing whither he went (Milligan, *New Testament Commentary: Hebrews*, in loco.).

By faith "he became a sojourner in the land of promise, as in a land not his own," etc. It would seem from this that Abraham never regarded Canaan as his *home*. He knew of course, by faith, that when the Canaanites should have filled up the cup of their iniquity to the full, in the fourth generation, the land would be given to his posterity for an everlasting possession, as indeed it was in the time of Joshua.

> And he said unto Abram, Know of a surety that thy seed shall be sojourners in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. But thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. And in the fourth generation they shall come hither again: for the iniquity of the Amorite is not yet full (Gen. 15:13-16).

But until that time neither he nor his seed, he realized, had any rights or privileges there beyond what might have been accorded other strangers under like circumstances.

> And he said, Brethren and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said unto him, Get thee out of thy land, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Haran: and from thence, when his father was dead, God removed him into this land, wherein ye now dwell: and he gave him none inheritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his seed after him, when as yet he had no child (Acts 7:2-5).

Hence Abraham died without owning a foot of the land other than the cave of Machpelah, which he purchased from Ephron the Hittite for a burying-ground (Gen. 23:3-20); and hence, also, neither he, nor Isaac, nor Jacob, ever established a permanent residence in the country. They were satisfied to live in movable tents, feeling assured that according to the promise, they were to fall heir to a better inheritance than any that is to be found on this earth.

By faith he looked beyond the literal to the spiritual fulfillment of the promise.

By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which hath the foundations, whose builder and maker is God (Heb. 11:9-10).

From this and other like passages we are constrained to think that God had given the patriarchs information with regard to the heavenly country, far beyond what is now recorded in Genesis or any other part of the Old Testament. What we find there at present was written for our instruction, as well as for the benefit of the ancients (Rom. 15:4). But much may have been said to them which would in no way benefit us; and which was, therefore, excluded from the Canon by Moses, Ezra and other inspired writers. The origin of sacrifice, for instance, is nowhere expressly mentioned in the Old Testament; nor is there anything said in it respecting the origin of the Patriarchal priesthood. Information, clear, full, and explicit, on all such matters, was of course needed by the ancients; but for us the more general instructions of the Bible are quite sufficient. And so, also, we think it was with respect to the heavenly country. The Patriarchs seem to have received revelations concerning it which have never been transmitted to us; for it is obvious that Abraham, Isaac and Jacob, lived in constant expectation of entering it at the close of their earthly pilgrimage. They were satisfied to live here as strangers and pilgrims, knowing that they had in heaven a city having permanent foundations whose Architect and Framer is God. This city is manifestly the heavenly Jerusalem (Gal. 4:28; Heb. 12:22; 13:14), which for the present is located in heaven, but which will hereafter descend to the earth after the latter shall have been renovated by fire (Rev. 21). Then will be fulfilled in its full and proper sense the promise made to Abraham, that he and his seed should be the heirs of the world (Rom. 4:13) (Milligan, *ibid.*).

In the land of fadeless day,
  Lies "the city four-square";
It shall never pass away,
  And there is "no night there."
God shall "wipe away all tears,"
There's no death, no pain nor fears,
And they count not time by years,
  For there is "no night there."

By faith Abraham anticipated the birth of the "child of promise."

> By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised: wherefore also there sprang of one, and him as good as dead, so many as the stars of heaven in multitude, and as the sand, which is by the sea-shore, innumerable (Heb. 11:11-12).

(Cf. Gal. 4:23; Gen. 17:15-21; 18:9-15; 21:1-7.) The miraculous conception and birth of Isaac, typical in respect to its *supernaturalness* of that of Jesus, were direct fulfillments of the promise of Jehovah which Abraham believed. In this respect Abraham's faith was even greater than Sarah's who, on being told, at ninety years of age and long after she had passed the age of child-bearing, that she should give birth to a son, received the announcement at first with considerable incredulity.

> And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee when the season cometh round; and, lo, Sarah thy wife shall have a son. And Sarah heard in the tent door, which was behind him. Now Abraham and Sarah were old, and well stricken in age; it had ceased to be with

> Sarah after the manner of women. And Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And Jehovah said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, who am old? Is anything too hard for Jehovah? At the set time I will return unto thee, when the season cometh round, and Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh (Gen. 8:9-15).

By faith he offered up Isaac on Mount Moriah, "according that God is able to raise up, even from the dead; from whence he did also in a figure receive him back" (Heb. 11:17-19). Abraham's faith was such that he knew that the promise of God (Gen. 17:21; 21:12) could not and would not fail.

> And as he could not anticipate that God would interfere, as He did, so as to prevent the immolation of his son, there was really left for him no alternative other than simply to conclude that God would restore Isaac to life. This conviction seems to be implied in the remark which he made to his servants, "Abide ye here with the ass, and I and the lad will go yonder and worship, and come again." The word rendered *come again (we will return)* is in the plural number, and seems to indicate a belief on the part of Abraham, that God would immediately raise Isaac up again from the dead (Milligan, *ibid.*).

The account of this, the severest trial and consequently the supreme manifestation of Abraham's faith, is related in Gen. 22:1-14.

Having walked in faith, Abraham likewise "died in faith, not having received the promises but having seen them and greeted them from afar," etc. What were the "promises"?

(a) That Abraham should have a numerous offspring (Gen. 13:16; 15:3-5; 17:2-4; 22:16); (b) that God would be a God to him and to his seed after him (Gen. 17:1-8); (c) that He would give to him and his seed an everlasting inheritance (Gen. 12:7; 13:15; 15:18-21; 17:8); (d) that through him and his seed, all the nations of the earth should be blessed (Gen. 12:3; 22:18). With respect to these four details, Abraham looked beyond their *literal* to their *spiritual* fulfillment.

> To each of these God attached a double significance. . . . They each consisted, so to speak, of two elements, one of which had reference to the carnal side of the covenant, and the other to the spiritual side; one to the type, and the other to the antitype. Thus Abraham was made the honored father of two families: to each of which an inheritance was promised, and through each of which the world was to be blessed (Milligan, *ibid.*).

Abraham, it would seem, understood all this, understood by faith that the spiritual side of the promise would be realized through his seed, the Messiah, and consequently rejoiced to "see His day, and he saw it, and was glad" (John 8:56). (Cf. Gal. 4:21-31).

> Even as Abraham believed God, and it was reckoned unto him for righteousness. Know therefore that they that are of faith, the same are sons of Abraham. And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed. So then they that are of faith are blessed with the faithful Abraham (Gal. 3:6-9).

Hence, he died in faith, knowing that the promise in its various details would be worked out according to God's

eternal purpose and plan. Hence, too, by his constant life and walk of faith, he admitted that he did not seek a home on this earth, that here he considered himself merely a stranger and sojourner, that he did not expect to enter into possession of his true home until he should have reached the end of his pilgrimage and been received into a better country than this, *i.e.*, heaven itself. Wherefore God approved and rewarded the faith of Abraham, and of Isaac and Jacob as well, by preparing for their inhabitation, and for all the redeemed of all ages, a city whose foundations had, even in their day, been laid prospectively in the blood of Jesus Christ.

> But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel (Heb. 12:22-24).

2. *Note, in the second place, that Abraham's pilgrimage of faith was designed to be typical of the believer's journey.* "A voyage to a distant land"—such is the life of every Christian believer.

> Our life is like the hurrying on the eve
> Before we start on some long journey bound,
> When fit preparing to the last we leave,
> Then run to every room the dwelling round,
> And sigh that nothing needed can be found;
> Yet go we must, and soon as day shall break;
> We snatch an hour's repose; when loud the sound
> For our departure calls; we rise and take
> A quick and sad farewell, and go ere well awake.

Here we walk by faith, and not by sight, if we are true Christians. Though in the world, we are not of the world. The worldly spirit deals with things present, but the spirit of faith anticipates the more glorious "things to come." The worldly spirit is neither far-reaching nor far-sighted. Its range is bounded by the horizon of time and sense. It has no wings with which to soar into realms invisible. It is of the earth, earthy. Whence comes the manna? why gushes the water from the rock? whither guides the pillar of cloud and fire?—these are questions it never asks. It knows not how to soar, how to anticipate and trust and wait, how to endure as seeing Him who is invisible, how to repose under the shadow of His wings, unmindful of the dangers of the wilderness and unalarmed by foes. But the heavenly-minded man walks by faith—that faith which is the substance of things hoped for, and a conviction with respect to things not seen. And, among all the great verities which possess his soul, there is none greater, none nobler, none surer, than his conviction with respect to the saints' everlasting home. All the circumstances of his present journey, all the remembrances, all his reasonings, all his aspirations, point to a Better Land. By faith he sings:

There is a land of pure delight,
  Where saints immortal reign,
Infinite day excludes the night,
  And pleasures banish pain.
There everlasting spring abides
  And never-withering flowers;
Death, like a narrow sea, divides
  This heavenly land from ours.

We realize that as far as this present life is concerned we are but strangers and sojourners on the earth. We dwell in

tents, as did Abraham, Isaac and Jacob; in the tabernacles of a night-time. We are here today, and gone tomorrow. There is nothing that we possess here that we can really call our own. All that we shall have in the end is a few square feet of earth in which our mortal remains will be laid away to mingle with the dust. *This is not sentimentality—it is plain fact.* We can't take anything material with us into the next world, for the simple reason that flesh and blood cannot inherit the kingdom of God. No matter how diligently we may toil and strive to accumulate houses and lands and worldly goods, of what value will these things be when we reach the end of the road? We are pilgrims, nothing more, walking by faith in the direction of the heavenly country which we expect to reach beyond the swelling of the Jordan, the country that will truly be, "Home, Sweet Home." The true Christian philosophy is expressed by Phoebe Carey in these lines:

One sweetly solemn thought
Comes to me o'er and o'er:
I am nearer my home today
Than I have ever been before.

Nearer my Father's house
Where the many mansions be;
Nearer the great white throne,
Nearer the crystal sea.

Nearer the bound of life,
Where we lay our burdens down;
Nearer leaving the cross,
Nearer gaining the crown.

Observation teaches us that much in this life is inequality and injustice. As far as this world alone is concerned, honesty

is not always the best policy, Judas fares about as well as John, and Nero quaffs more of the wine of "living" than Paul. The voice of experience speaks to us that if this life is all, it is scarcely worth the living. In the words of Robert Browning:

> Truly there needs be another life to come!
> If this be all
> And another life await us not for one,
> I say, 'Tis a poor cheat, a stupid bungle,
> A wretched failure, I for one protest
> Against, and I hurl it back with scorn.

Life as we live it here is largely illusion. (See F.W. Robertson, *Sermons*, "The Illusiveness of Life"). *Our senses deceive us.* They deceive us with respect to distance, shape, and color. That which, afar off, seems to be oval, turns out to be circular when modified by the perspective of distance; that which appears to be a speck, becomes a vast body, on nearer approach. Stand in the middle of a railroad track, and look in either direction, and the rails appear to converge; but they do not actually do so. Look at what we call the horizon and it seems that the earth and sky meet, but they do not actually meet. The beautiful berry turns out to be bitter and poisonous; that which apparently moves is in reality at rest; that which seems to be stationary is in perpetual motion; the earth moves, but the sun, which appears to be moving, stands still. All experience here is but a correction of life's illusions—a modification or reversal of the judgment of the senses.

Our natural anticpations deceive us. Every human life starts out bright with hopes that will never be realized. These hopes may be different in nature: finer spirits may look on

life as an arena for good deeds, while the more selfish regard it as a place only for personal enjoyment; but the results are usually the same. Regardless of the nature of these hopes, the majority will fail of fruition. It would seem almost a satire on life to compare the youth in the outset of his career, flushed and sanguine, with the aspect of the same man when he is nearly done, worn, sobered, covered with the dust of life, confessing that its days have been few and evil. Where is the land flowing wth milk and honey? Not on this earth. With our affections it is even worse. Man's affections are but tabernacles of Canaan, the tents of a nighttime, never the same, always changing. Where are the charms of character, the perfection and purity and truthfulness which seemed so resplendent in our friend? Association has rendered them sordid. They were only our conceptions and they proved false; hence we outgrow friendships. Life as we live it here is an unenjoyable Canaan with nothing real or substantial about it.

Our expectations, resting on divine revelation, deceive us. For example, the attitude of the church with respect to the second coming of Christ. The apostles expected Him to return while they were yet here, and the early churches were vitalized by this hope of seeing the great and notable day of the Lord. John, in penning the last words of the New Testament, expressed his hope, "Come, Lord Jesus." The church, throughout the centuries of the Christian era, has received and revitalized this hope many times; in fact it has never died away. And even today, if it should turn out that "we who are alive" shall "remain unto the coming of the Lord," we would consider ourselves fortunate indeed. However, He has not come. *He will come*—but not as yet. The promise, "This Jesus shall so come in like manner as ye

beheld him going into heaven," (Acts 1:11) remains unfulfilled.

What is the meaning of all this illusiveness of earthly life? Faith replies that it is not *delusion,* but *illusion;* that the non-fulfillment of the promises literally, is a pledge of their spiritual fulfillment later; that God, by their very non-realization, lures us onward and upward to nobler things. Suppose, for instance, that the spiritual side of the Abrahamic promise had been revealed to ancient Israel at first; suppose they had been informed at the outset that God's rest is inward, that the land of promise is to be found only in the Jerusalem which is above; not material, but immaterial; not visible, but invisible. That rude, gross people, yearning after the fleshpots of Egypt, willing to go back into slavery so only they might have enough to eat and drink—would they have quitted Egypt on such terms? Would they have taken one step on that pilgrimage which was to find its meaning in the discipline of the ages? No—they had to be lured on by something visible, something tangible.

So we are lured on through life as upon a journey. Could man see the route before him—a flat, straight road, unbroken by tree or eminence, with the sun's heat burning down upon it, stretching out in dreary monotony—he could scarcely find either the inclination or the energy with which to begin his journey. It is the very uncertainty of that which is not seen, that which lies just around the bend, that keeps expectation alive. The view we think we may get from yonder summit, the landscape that may be glimpsed as the road winds around yonder knoll, hopes like these beguile the weary traveler on. So our heavenly Father leads us on, educating us day by day, and hour by hour, to walk in faith, ever holding up the seen as an incentive to the unseen. So

He deals with us,luring us on by means of life's unsatisfactory and illusive rewards, ever schooling us in the art of waiting, of enduring as seeing Him who is invisible. Canaan first; then the hope of a Redeemer; and finally the Better Land.

It was in this manner that the ancient saints interpreted this mystery of the illusiveness of life. They did not regard life as a dream, nor as a bubble, nor as a delusion. Though they no doubt felt as keenly as any moralist could feel, the brokenness of its promises, yet by faith they pressed on, confessing that they were pilgrims and strangers here, that they had no continuing city, never mournfully moralizing about it, but admitting it cheerfully and even rejoicing that it was so. They felt that all was right; they knew that the promise had a deeper than material significance; so they looked for the city which hath foundations, whose builder and maker is God. They even died in faith, not having received the promises, not expecting to receive them here, but hereafter.

Now observe the glorious result that comes from the indestructible power of believing and continuing on, in spite of apparent failure. The primitive Christians, for instance, believed in their day that the millenium was at hand. They had heard the apostolic warning, brief and clear, to "watch." Now suppose, instead of this, they had been able to look into the future and see all the dreary pages of church history unfolded, with its heresies, its apostasy and divisions; suppose they could have known that even after two thousand years the world would scarcely know the alphabet of the Christian religion; knowing all these things, what would have become of their gigantic and heroic efforts, their sacrifices, their persecutions and their martyrdoms? With such

knowledge of the future, do you suppose there ever would have been what we consider the heroism, the sacrifice, the passionate zeal of primitive Christianity? It is in this way that God leads His children on, on to realization and achievement through the illusiveness of the past; as a father educates his child, holding up the seen, all the while nurturing the thought of the unseen. Thus we shall continue to the end—to that day when the kingdoms of this world shall become the kingdoms of our God and His Christ. *Thus the non-fulfillment of God's promises becomes to the man of faith an earnest of their deeper and nobler fulfillment.*

Finally, as in Abraham's case, heaven is the goal of our pilgrimage. We expect to find *illusion* here, and we expect to find *reality* hereafter. We know that things here are seen and temporal, and we know, too, that the things we shall enjoy hereafter, the things that are now unseen, will be eternal. Interpreted, then, in the light of faith, *life's illusions are not disappointing; in fact nothing is disappointment if spiritually discerned.* Wherefore God is not ashamed to be called our God; for "he hath prepared for us a city" (Heb. 11:16).

There's a land that is fairer than day,
And by faith we can see it afar,
For the Father waits over the way,
To prepare us a dwelling-place there.

Just recently Dr. F.B. Meyer, one of England's greatest preachers, entered into rest. Writing to a friend just three days before his death, this is what he said: "Dear Friend: I have just been told, to my surprise, that my days on earth are numbered. It may be that before you receive this letter, I shall have passed within the Palace of the King. Do not

trouble to write. I will meet you in the morning. Yours, with much love, F.B. Meyer."

"I will meet you in the morning"—"within the palace of the King." This is Christian faith. This is conviction. Death isn't the end, it is the beginning, the beginning of greater growth, greater progress, greater service, and greater joy. As Louise Chandler Moulton has written:

At the end of Love, at the end of Life,
At the end of Hope, at the end of Strife,
At the end of all that we cling to so—
The sun is setting—*must* we go?

At dawn of Love, at Dawn of Life,
At dawn of Peace that follows Strife,
At dawn of all we long for so—
The sun is rising—*let us go!*

Conclusion

"Wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city." This is the promise! *And God keeps His promises!*

How beautiful to be with God,
When earth is fading like a dream,
And from this mist-encircled shore
To launch upon the unknown stream!
No doubt, no fear, no anxious care,
But, comforted by staff and rod,
In the faith-brightened hour of death,
How beautiful to be with God.

Beyond the partings and the pains,
Beyond the sighing and the tears,
Oh, beautiful to be with God

Through all the endless, blessed years—
To see His face, to hear His voice,
To know Him better day by day,
And love Him as the flowers love light,
And serve Him as immortals may.

QUESTIONS FOR DISCUSSION

1. How was Abraham's whole life a pilgrimage of faith?
2. Why did Abraham believe God enough to leave everything and head out for the unknown?
3. Why didn't God give Abraham the land that had been promised?
4. What did Abraham believe would happen if he sacrificed Isaac? How do we know this?
5. In what respects does Abraham's journey parallel our pilgrimage from sin to salvation?
6. How do our human hopes and expectations always disappoint us?
7. Would you be glad to see all the rest of your life's journey right now? Would it be too much to handle?
8. Were there apparent failures in Abraham's life? How did he respond?

Chapter Fourteen

MOSES: THE CHOICE OF FAITH

By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season. . . . (Heb. 11:24-25).

All nations have their heroes.

Greece had her Miltiades who held back the Persian invaders. Rome had her Caesar who carried her imperial banners into the farthest terrritories of Gaul and even into distant Britain. Carthage had her Hannibal who for a brief time threatened the destruction of imperial Rome. Russia had her Peter the Great. Italy has her Garibaldi, Holland her William the Silent, France her Napoleon, England her Wellington, and the United States has her Washington and Lincoln.

In like manner ancient Israel had her heroes.

What a galaxy of celebrities of the faith they make! Abraham, Isaac, Jacob, Joseph, Joshua, Jephthah, Gideon, Samson, Samuel, David, Solomon, Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, Daniel, and even more than these! But towering above them all, in solitary grandeur, stands Moses, the great leader and lawgiver and nation-builder, the mediator of the old covenant! The man who led an unorganized, defenseless rabble out of Egypt; and who, after forty years of patient and longsuffering leadership, left as an imperishable monument to his name, a well-organized, well-taught, and well-disciplined nation. Moses was without doubt the greatest executive of all ancient times. No other ancient nation can furnish the name of a man who compares with him in ability or in accomplishment.

Moses is one of the greatest, if not the greatest of all ancient leaders.

His nation has produced other men who were greater possibly in certain individual talents. David could sing more sweetly. Isaiah had a keener prophetic intuition. Ezekiel had more majestic imagery. Solomon had greater wisdom. Peter may have had more fire, Paul more latent shrewdness, and John greater spiritual insight. But Moses towers, like the paintings of Raphael or the sculpture of Michelangelo, above all of them, great in every respect.

Moses was perhaps the most versatile of ancient leaders in respect to his accomplishments.

He was essentially a *lawgiver* and his name has gone down in history as such. It was he who communicated the old law, the bond written in ordinances, to his people. He was a *prophet* as well.

> Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of Jehovah thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of Jehovah my God, neither let me see this great fire any more, that I die not. And Jehovah said unto me, They have well said that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whoever will not hearken unto my words which he shall speak in my name, I will require it of him (Deut. 18:15-19).

He was *orator*, who frequently addressed long speeches to his constituency. The book of Deuteronomy consists almost wholly of two valedictory addresses which Moses delivered just before his death. He was a *writer* to whom

we are indebted for the early religious history of the world and of the Hebrew people. He was a great *executive.* His role was to all effects and purposes that of a *dictator.* No *statesman* ever moulded such crude materials into such a great nation. No *military leader* ever conducted such a martial procession as Moses led, for some forty years, through the trackless wilderness. He started out with a mob; and when he died, he left a well-organized nation, with ideals, institutions and laws, social, moral and spiritual. In forty years he accomplished a work which has influenced human society, socially and spiritually, throughout all subsequent generations.

But the superlative greatness of Moses consists not so much in what he did as in what he was.

He was not only great in his ability—he was equally so in *character.* He was a strong, rugged, virile man. He was well-born and well-trained. By a special dispensation of Providence he received a well-rounded education, both in the lore of ancient Egypt and in the faith of his fathers. He was reared at the Egyptian court, which was the greatest and most splendid of all ancient nations, in his day. He was schooled at his mother's knee in reverence for the God of Abraham, Isaac and Jacob. His home was the palace of the Pharaohs. His opportunities, from a worldly point of view, were unlimited, his prospects unparalleled. But he was greatest of all *in character and in faith.* His association with the Egyptian nobility for more than forty years did not spoil him in the least; and when the time came for him to make a choice between all this splendor and the suffering and ignominy of his people, he did not hesitate for one moment to cast his lot with those of his own flesh and blood and faith.

It was this choice that Moses made that gives us a clear insight into his soul and a proper appreciation of the nobility of his character. It was a choice, we are told in Hebrews 11:24-25, that was motivated and prompted by faith.

1. *Let us consider the circumstances leading up to this choice made by Moses.*

> By faith, Moses when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment (Heb. 11:23).
>
> The command of Pharaoh was, "Every son that is born shall be cast into the river" (Exo. 1:22). The penalty for neglecting this ordinance was no doubt very severe, depending perhaps on the arbitrary will of the wicked and despotic sovereign. But the parents of Moses, Amram and Jochebed, trusting in the promises of God, refused to obey the king's mandate. Deeming it proper, however, to use all lawful means for the preservation of the child's life, they first concealed him, most likely in their own house, for the space of three months; and then finding themselves unable to protect him longer, they cast him wholly on the care of Jehovah. This they did by constructing an ark of papyrus; and having made it water-tight with asphaltum and bitumen, they put the child in it, and placed it among the flags on the brink of the river (Exo. 2:3). Thus when Moses was in a measure forsaken by his father and mother, then the Lord took him up (Psa. 27:10); and under His care he was instructed in all the wisdom of the Egyptians, and was highly honored as the son of Thermuthis, the daughter of Pharaoh (Exo. 2:5-10) (Milligan, *New Testament Commentary: Hebrews*, in loco.).

"Because they saw he was a goodly child." The word rendered *goodly* here, means *fair*, or *beautiful*. According to Josephus the child Moses was so beautiful that all who

passed by him would pause to look upon his face, and that laborers would leave their work to steal a glance at him. Stephen, in his speech to the ecclesiastical leaders of Jewry, said: "At which season Moses was born, and was exceeding fair" (Acts 7:20). According to Philo: "as soon as he was born he displayed a more beautiful and noble form than usual" (*Vita Mos.* i.3). The beauty of the Lord sat upon him as a presage that he was born to do great things.

We remember that Pharaoh's daughter "came down to bathe at the river; and her maidens walked along by the river-side; and she saw the ark among the flags, and sent her handmaid to fetch it. And she opened it, and saw the child; and behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children" (Exo. 2:3-6). Miriam, the babe's sister, who was standing afar off, "to know what would be done to him," seeing that the dusky princess was disposed to care for the child, hastened into her presence and humbly inquired if she would like to employ a Hebrew nurse. On receiving an affirmative reply, she "went and called the child's mother." "And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it, and the child grew, and she brought him unto Pharaoh's daughter, and he became her son" (Exo. 2:7-10). "And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works (Acts 7:22).

For the next forty years of his life Moses must be considered an Egyptian. Strabo, Philo, and Josephus tell us that he was highly educated at Heliopolis; that he was taught the whole range of Greek, Chaldean, and Assyrian literature; that he was learned in mathematics and in astronomy;

that he was an inventor of boats, engines for building, instruments of war, hydraulics, hieroglyphics, and divisions of land; that he was a great student and later became an instructor; that he taught Orpheus; that he taught grammar to the Jews; that he was instructed in the art of war, and was given command of a military expedition against the Ethiopians whom he subjugated. That he advanced to the capital of Ethiopia, reduced it and changed its name to that of his foster mother; and that he also founded the city of Hermopolis in celebration of his victory. Tradition has it that the crown of Egypt was actually within his reach. "He was mighty in his words and works."

2. *Let us now consider the choice that Moses made.* "By faith, Moses, when he was grown up, refused to be called the son of Pharaoh's daughter," etc.

> It is not necessary to suppose that he did this in any direct and formal way; but only that he felt and manifested a preference for his Hebrew brethren (Milligan, *ibid.*).

Cf. Acts 7:23-29. The first forty years of his life were years of *preparation* spent in Egypt; the next forty were years of *solitude* spent in the land of Midian, where he kept watch over the flocks of Jethro, his father-in-law.

"Choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season."

> The alternative offered to Moses was to remain, as he was, associated with the idolatrous Egyptians, where, as the adopted son of Pharaoh's daughter, he would be allowed to enjoy the honors and luxuries of a corrupt and licentious court; or to share in the future blessings of the Abrahamic Covenant, by casting in his lot with the enslaved and despised Israelites. The contrasts were assuredly very great. The

Egyptians were at that time among the most learned, powerful and influential nations on earth; and the Hebrews were among the most oppressed and degraded. But to the eye of faith, their future prospects were quite reversed. Moses knew perfectly well, that the pleasures of sin in the family and court of Pharaoh were to be enjoyed only for a season, and that in the end they would be as gall and wormwood to the soul; and he knew just as well, on the other hand, that the blessings of God guaranteed to his people through the Abrahamic covenant would be sure and everlasting. On these points he was fully convinced. And hence he did not hesitate as to which he should choose; knowing that "the triumphing of the wicked is short, and that the joy of the hypocrite is but for a moment" (Job 20:5); but that the good man "shall not be moved forever; and that the righteous shall be in everlasting remembrance" (Psa. 112:6) (Milligan, *ibid.*).

This choice that Moses made was typical of the voluntary humiliation of the eternal Word who though "existing in the form of God . . . emptied himself, taking the form of a servant, being made in the likeness of men," etc. (Phil. 2:5-10).

Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage. For verily not to angels doth he give help, but he giveth help to the seed of Abraham. Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted (Heb. 2:14-18).

3. *Let us consider, in the third place, what Moses gave up.*

If tradition is correct, he refused a *crown*, that of the greatest, richest, and most luxurious nation of ancient times.

He refused the *wealth* of the world. He put the treasures of Egypt on one side of the scale, and the reproaches of his faith on the other; and the latter, though inefficient and unappealing from the worldly point of view, were to him the nobler in that they worked an eternal recompense of reward. Moses looked not at the things which are seen, but at the things which are unseen.

He refused the *honors* of the world. For the sake of fame, Alexander conquered the world and then wept because there were no other worlds to conquer. For honor, Nebuchadnezzar issued a decree that he should be worshiped as a god and that no god should be worshiped other than himself. For honor, Herod built Caesarea-Palestina, and adorned it with gorgeous temples and theatres of polished stone that could be seen far out at sea. For fame, the Pharaohs built the imperishable Pyramids; and the Roman emperors constructed temples, palaces and triumphal arches. For the sake of fame, Cromwell forced the proud monarchs of Europe to address him as their "dear brother," and to accord him all the titular homage of crowned heads. For world honor, generals and kings have drenched the earth with blood; and because of this infatuation, wrongs and cruelties unspeakable have been perpetrated. Doubtless the prospect of receiving great honors in Egypt tempted Moses, but he rose above the temptation. He rose above the vain flatteries of courtiers and princes and concubines. He chose the approval of Him who is invisible; he preferred the favors of a King whose favors are more to be desired than those of any earthly potentate, and whose threatenings are more to be feared than those of any earthly conqueror.

He declined the *pleasures* of the world. In the time of Moses, men of wealth and power lived in almost unbelievable pomp and luxury. The poor might starve, but the rich were privileged to squander a fortune on a single banquet. It is said that women of wealth would cover their gowns with pearls and emeralds and other precious stones; that both men and women wore golden collars, bracelets, anklets and finger rings set with precious gems. Princes and courtiers lived in magnificent palaces surrounded by strong walls and lofty towers. The grounds were entered through folding gates and the driveways were fringed with stately trees. The buildings were made airy by long corridors and open courts, shaded by beautifully colored awnings. Their extensive grounds included flower gardens, vineyards, date orchards and sycamore groves. They had their stables and chariot-horses, their summer-houses and artificial lakes. Their houses were elegantly furnished with couches, ottomans and footstools made of choice wood and richly inlaid with ivory or covered with leopard skins. The tables were of fanciful design, the floors covered with palm-leaf mattings, and every room and every corridor filled with rich trinkets of every kind and description. There were many sparkling fountains, appetizing table delicacies, and always a retinue of servants. These lordly Epicureans reveled in luxury and lust. All this Moses might have had for the asking. But he decided otherwise. So we find Moses instead of reveling in the palace at Heliopolis, guarding the flocks of Jethro on the plains and among the hills of Midian.

4. *We inquire, in the fourth place, why Moses gave up the treasures of Egypt.*

The primary reason was that faith pointed out to him the better way. Let us remember that his choice was voluntary.

It was the decision of a man of maturity. It was the result of serious deliberation. It emanated from his own heart, having been urged upon him by his own convictions. It was *his* choice. No apparition had appeared to him; no angel had urged it upon him; nothing had been said by the Almighty to influence him. He had had no feeders to his faith, no favorable associations to kindle enthusiasm, no special revelation of any kind to prompt him. He made the choice of his own free will and accord, *motivated by his own faith.* His choice, he knew full well, embraced affliction with the people of God, his own people. It embraced a life of severe humiliation, longsuffering, hardship and danger. His people were in the midst of ignominy, danger and suffering, and he knew it. But he asked not for exemption from their troubles. He asked rather to suffer reproach, hardship and sacrifice with them. What though they were hewers of wood and drawers of water? What though they were to undergo great reproach? What though they were soon to make the perilous journey through the trackless wilderness? Faith moved him to be willing, to even *want* to suffer and be spent for them and along with them. His sentiment was that expressed by Ruth, "Whither thou goest, I will go," etc. (Ruth 1:16-17).

Moses also gave up the treasures of Egypt because he looked beyond the seen to the unseen. Most men want immediate results. Some are so busy looking at the penny they are holding up before their eyes, that they cannot see the dollar in the background. In order to get immediate results, they accept a pittance today instead of an abundance tomorrow. Men usually choose tangible results in preference to that which seems so far off. Not so with Moses. He "looked unto the recompense of reward." He looked beyond the crumbling dynasties of old Egypt, and saw the Egypt of later centuries, as described by the poet:

Two vast and trunkless legs of stone
Stand in the desert. Near them, on the sand,
Half-sunk, a shattered visage lies. . . .
And on the pedestal, these words appear:
"My name is Ozymandias, king of kings,
Look on my works, ye mighty, and despair!"
Nothing beside remains. Round the decay
Of that colossal wreck, boundless and bare,
The lone and level sands stretch far away.

Moses looked beyond Shelley's poetic description of the departed grandeur of the Niobe of nations! He looked beyond the glories and crowns of earthly kingdoms. He looked at the end rather than the beginning of life, at the season of reaping rather than that of sowing. I imagine that if you and I were to ask Moses why he made the choice that he did, he would reply something like this: "I have respect unto the recompense of reward. The treasures of Egypt will soon decay. I look and endure as seeing Him who is invisible. I look to the reward. Heaven is the reward, and fidelity is the price that I must pay for it. The treasures of Egypt will soon fade, but the treasures of heaven will be mine long after the Pharaohs are forgotten. I want to be on the glory side, on God's side, when life's flickering candle goes out. It would be a rich experience to sit in the palace of Pharaoh, to ride in state before millions of bowing subjects, to receive the homage of the world, to sit on the garnished throne of Egypt. But what if, by so doing, I should lose my own soul? Ah, the price is too great. I love my foster mother, but I find her on the wrong side. My God calls me from one side, and her idols speak to me from the other. Pleasures of sin for a season are on one side, but the joys of eternity are on the other. Let the world pile up its momentary grandeurs and treasures on one side of the scale, but

I shall pile up the glories of heaven on the other, and I find that the world and all it contains has no weight, no worth, no charm, as compared with the greater riches with which God shall reward my faith." This was a great choice. It revealed a man whom God could use mightily in the unfolding of His plan for the redemption of the world.

Moses also gave up the treasures of Egypt because he looked unto the recompense of reward.

> By faith he looked forward to the great and final recompense; the real and abiding pleasures of the heavenly country, and the rest that remains for the people of God. And with his eye fixed on these, he esteemed the reproach of Christ as of more value than all the treasures of Egypt; knowing that our present light afflictions which are but for a moment, serve to work out for us a far more exceeding and eternal weight of glory (Milligan, *ibid.*).

(Cf. II Cor. 4:16-18). Various interpretations have been given of the expression, "the reproach of Christ": e.g. (a) that it means such reproach as Christ himself endured (Stuart); (b) that it means reproach suffered on account of Christ (Ebrard, Chrysostom); (c) that it alludes to the reproach which fell on Moses as a type of Christ (Hofmann); (d) that it is the reproach which Christ had to bear in his own person and in the person of every true believer (Delitzsch, Alford). The last of these interpretations is the one quite generally accepted.

5. *Finally, let us consider the "greater riches" which came to Moses as his recompense of reward.*

(a) The rich spiritual experience at Horeb (Exo. 3:1*ff.*), where God actually talked to Moses out of the midst of the burning bush.

(b) The dramatic experiences of the first Passover night when, under his leadership, the children of Israel "went up armed out of Egypt."

> But God led the people about, by the way of the wilderness by the Red Sea: and the children of Israel went up armed out of the land of Egypt (Exo. 13:18).

(c) The miraculous deliverance at the Red Sea (Exo. 14:15-31).

(d) His forty days and forty nights of personal communion with God "in the holy mount" (Exo. 19).

> When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which Jehovah made with you, then I abode in the mount forty days and forty nights; I did neither eat bread nor drink water (Deut. 9:9).

(e) His view of the promised land from Mount Pisgah.

> And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And Jehovah showed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea, and the South, and the Plain of the valley of Jericho the city of palm-trees, unto Zoar. And Jehovah said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither (Deut. 34:1-4).

(f) His solemn burial by Jehovah and His angels "in a vale in the land of Moab."

> And he buried him in the valley in the land of Moab over against Bethpeor: but no man knoweth of his sepulchre unto this day. And Moses was a hundred and twenty years old

> when he died: his eyes was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping in the mourning for Moses were ended (Deut. 34:6-8).

(g) Finally, the marvelous Transfiguration experience (Matt. 17:1-8). I ask you: Did Moses gain or lose by his decision?

Conclusion

We may not be able to measure up to Moses in ability, in talent, or in accomplishment; *but we can imitate him in our choice between the treasures of this world and the greater riches that follow as a reward of faith.* We must choose now between Egypt and Canaan, between dishonor and honor, between the pleasures of sin and the reproach of Christ, between ephemeral pleasures and eternal treasures.

QUESTIONS FOR DISCUSSION

1. In what ways was Moses great?
2. What were the alternatives facing Moses at age 40?
3. Why did Moses give up the treasures of Egypt?
4. When Moses looked beyond the seen, what did he see?
5. Would it have been sinful to be a king in Egypt? Couldn't he have used the position to do much good?
6. Are all earthly pleasures temporary—in fact beginning to fade even as we enjoy them?

Chapter Fifteen

THE WORD OF FAITH

. . . the word of faith, which we preach. . . . (Rom. 10:8).

This phrase, "the word of faith" is one of the many significant terms found in Paul's *Epistle to the Romans.* We shall attempt to analyze its implications as follows:

1. *Scripture synonyms for the term:*

(a) With respect to its origin and source it is known as the "revelation" of "the eternal purpose of God," or "mystery of Christ."

> Now to him that is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal (Rom. 16:25).
>
> How that by revelation was made known unto me the mystery, as I wrote before in few words. According to the eternal purpose which he purposed in Christ Jesus our Lord (Eph. 3:3, 11).

(b) With respect to its author it is called "the word of God" and "the revelation of Jesus Christ" (Acts 4:31; 8:14; 13:7; 16:6; I Thess. 2:13; Rom. 10:17; I Pet. 1:13, etc.).

(c) With regard to the form in which it has been recorded and preserved, it is known as *scripture*.

> Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness (II Tim. 3:16).
>
> As also in all his epistles, speaking them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as they do also the other scriptures, unto their own destruction (II Pet. 3:16).

Scripture is *inspired* (*i.e., God-breathed*) literature.

(d) With respect to its objective, it is called "the word of reconciliation."

> To wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation (II Cor. 5:19).

(e) With respect to its nature or content, it is called "the gospel," or "eternal good tidings."

> Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures (I Cor. 15:1-4).
>
> For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (Rom. 1:16).

2. *What the term includes:*

(a) A fundamental *truth* (or proposition) to be believed, viz., that Jesus is the Christ, the Son of the living God.

> And Simon Peter answered and said, Thou art the Christ, the Son of the living God (Matt. 16:16).
>
> Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name (John 20:30-31).

The cardinal truth of all scripture is the deity of Jesus. The word of faith is *Christ-centric*; it all pertains to Him and

revolves around Him. The Old Testament anticipates Him; the New Testament reveals Him. (Cf. Rom. 10:9-10; Matt. 10:32-33, I John 4:4; 5:5).

(b) A fundamental *fact.* The fundamental truth of the Sonship of Jesus rests upon the essential fact that God raised Him from the dead.

> Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation (Rom. 10:9-10).

The entire Christian system is built on the Resurrection; without it, every other element in the teaching of Jesus and His apostles would remain unsubstantiated.

(c) A fundamental *requirement*, viz., obedience to His teaching (Matt. 7:24-27; John 15:7, 10; Heb. 5:9).

> And hereby we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him; but whoso keepth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him (I John 2:3-5).

(d) A fundamental *reward*, viz., eternal life.

> For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life (John 3:16).

(e) A threefold system of facts, commands and promises. The *facts* are three in number: that Jesus died for our sins, that He was buried, that God raised Him from the dead (I Cor. 15:1-4). The *commands* are also three: believe (Acts

16:31); repent, and be baptized (Acts 2:38). The promises are three: remission of sins (Acts 2:38), the indwelling of the Spirit (Acts 2:38; I Cor. 6:19); eternal life (John 3:16; Rom. 6:23). This word of faith, the gospel of our salvation (Eph. 1:13) is the eternal good news sent down from heaven by the Holy Spirit, pertaining to Christ and salvation through His name.

> To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to look into (I Pet. 1:12).
>
> To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins (Acts 10:43).

3. *Where this word of faith is to be found:*

(a) Not in science, which pertains to the processes of nature.

(b) Not in philosophy, which is the quest for reality. Philosophy has been defined as "the search of a blind man in a dark cellar, for a black cat that isn't there."

> For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God. For it is written,
>
> I will destroy the wisdom of the wise,
> And the discernment of the discerning will I bring to nought.
>
> Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world? For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe (I Cor. 1:18-21).

(c) Not in theology, which is largely human speculation, "skimmed milk."

(d) Not in the Old Testament scriptures. Everything under the old covenant was preparatory, in type, symbol and prophecy, pointing forward to the word of faith later revealed through Christ and His apostles. It is *Judaism* that is revealed in the Old Testament. Christianity is revealed in the New.

> For the law was given through Moses; grace and truth came through Jesus Christ (John 1:17).
>
> But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. So that the law is become our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor (Gal. 3:23-25).

(e) But only in the New Testament scriptures, in which all things pertaining to life and godliness have been revealed.

> Seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue (II Pet. 1:3).
>
> Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints (Jude 3).

4. *What is to be done with this word of faith:*

(a) It is to be *preserved* by the church, in its original purity and simplicity.

> These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth (I Tim. 3:14-15).

(b) It is to be *proclaimed*, by her ministers and evangelists, unto the uttermost parts of the earth.

> And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come (Matt. 24:14).

Cf. 28:19-20; Rom. 10:14-17; I Cor. 1:21.

(c) It is to be received into honest and good hearts.

> And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience (Luke 8:15).
>
> Wherefore putting away all filthiness, receive with meekness the implanted word, which is able to save your souls (Jas. 1:21).

(d) It is to be *lived, i.e.*, translated into everyday lives that all men may see and realize its power. True Christians are *living epistles* of Christ:

> Ye are our epistle, written in our hearts, known and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh (II Cor. 3:2-3).
>
> But be ye doers of the word, and not hearers only, deluding your own selves (Jas. 1:22).

who should conduct themselves at all times in such a way as to adorn the doctrine of our Savior (Titus 2:10). (Cf. John 6:63).

Conclusion

It is a self-evident truth that in all matters wherein God has spoken to man respecting salvation, godliness and life,

He has spoken for the express purpose and with the design of being understood. If this isn't true, then why the reason for His having spoken at all?

It is equally obvious that every honest person, whose mind has not been biased by the influences of heredity and environment, or that of a misdirected education, may understand "what God has said in the scriptures, so far as a knowledge of the truth is essential to his happiness and to the happiness of others."

In the light of these observations, it must be true that the essential elements in the Christian faith are not subjects for debate. They are to be *proclaimed*, not *argued*; as they were first proclaimed by the apostles on Pentecost (Acts 2:22-24). "Let all the house of Israel therefore know *assuredly. . . ." (Acts 2:36); i.e.*, for a certainty. Call it dogmatism if you wish, but one thing is sure, and that is that the church must be equally *sure* and *positive* in the presentation of this word of faith.

The conclusion of the whole matter is that the word of faith, as embodied in the Christian scriptures, *is the only divinely authorized discipline for the church of Christ.* It is all-sufficient for the sanctification of the individual Christian, and for the guidance and government of the church.

> Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work (II Tim. 3:16-17).

It is "the faith which was *once for all* delivered unto the saints" (Jude 3).

"But," objects someone, "it sounds good, we admit, to claim to follow the Bible and the Bible alone. But isn't it

true, after all, that *you follow your own interpretation of the New Testament?*" My reply is that in non-essential matters, that is, matters of speculation and opinion, we are permitted latitude and freedom. God has not required that we be united in matters of *opinion*, but He has required that we be one in *faith and practice* (John 17:20-21). In the essential matters of faith—the facts, commands and promises of the gospel—we are under the necessity of conforming to the divine standard, for the obvious reason that God has spoken so clearly in these matters we need not err therein. *Moreover this divine standard does not need to be interpreted.* I offer you then, in closing, two syllogisms, asking you to choose the more reasonable and logical. Syllogism number *one*, goes like this:

1. Whoever acts in harmony with the divinely revealed discipline will be saved.

2. Every man's own interpretation of the New Testament is his divinely authorized discipline.

3. Therefore, every man who acts in harmony with his own interpretation of the New Testament, is doing right, as he sees it, and will be saved.

Syllogism number *two* goes as follows:

1. Every one who conforms to the divinely revealed discipline will be saved.

2. The scriptures, and the scriptures alone, are a divinely revealed discipline.

3. Therefore, every one who acts and lives in harmony with the precepts and requirements of the scriptures, will be saved.

Which of these two syllogisms will stand the test of logic? Which do you prefer? The first contains the argument of *Sectarianism;* the second, the logic of Christianity.

Therefore to the word of faith we shall go for our rule of faith and practice. Where the scriptures speak, we shall speak; where the scriptures are silent, we shall be silent.

QUESTIONS FOR DISCUSSION

1. What are some synonyms for "the word of faith"?
2. What are the three basic facts of the word of faith?
3. What are the three basic commands?
4. What are the three basic promises?
5. Why cannot science or philosophy lead us to the word of faith?
6. What must the church do with the word of faith?
7. Do you agree that we are to proclaim, not argue, the essential elements of the Christian faith?
8. Does the Bible need to be interpreted? Are you sure?

Chapter Sixteen

THE VICTORY OF FAITH

This is the victory that hath overcome the world, even our faith (I John 5:4).

"The world" is a term used in the Christian scriptures to indicate: the rule of self (selfishness); the rule of the flesh (sensualism); the rule of things (materialism); and the rule of death (mortality).

> Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever (I John 2:15-17).
>
> And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God (Rom. 12:2).

The kingdom of "this world" and the "kingdom of heaven" are antithetical terms in scripture. The former indicates the dominion of evil, ruled by the "prince of this world" (John 12:31; II Cor. 4:4; Eph. 2:2). The latter indicates the domain of righteousness and holiness, ruled by the Prince of Peace (Matt. 28:18; John 18:36). These domains are ethical and spiritual, not geographical.

According to our text, faith is the guiding principle in the lives of the saints, which strengthens and fortifies them for the conquest of "the world." The true Christian, though compelled by circumstances to live *in* the world, is not *of* the world. He has been "called out" of the world. He walks by faith, and not by sight. Faith is the virtue which makes it

possible for him to "overcome" the powers of darkness which surround him. He is said to be justified by faith (Rom. 5:1). Every act of Christian obedience and service is an act of faith. His life in this world is a pilgrimage of faith; from the time of his conversion to his ultimate coronation with "glory and honor and immortality, the actuating principle in everything that he says and does, is *faith*. Faith is the victory that overcomes the world; that enables him to set the course of his life in the direction of the city which hath foundations whose builder and maker is God.

1. *Faith and the struggle of life.*

Life is a ceaseless struggle against forces both seen and unseen which are "contrary to us."

> Arise ye, and depart; for this is not your resting-place; because of uncleanness that destroyeth, even with a grievous destruction (Micah 2:10).
>
> Vanity of vanities, saith the Preacher; all is vanity (Eccl. 12:8).
>
> Man, that is born of a woman, Is of few days, and full of trouble. He cometh forth like a flower, and is cut down: He fleeth also as a shadow, and continueth not (Job 14:1-2).

The Christian life, in particular, is a constant battle with "the powers of darkness."

> Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places (Eph. 6:10-12).

Life is one continued battle,
Never ended, never o'er;
And the Christian's path to glory
Is a conflict evermore.

2. *Faith and the forces which oppose us.*

Faith must face "the spiritual forces of wickedness" (Eph. 6:12). Evil personalities undoubtedly exist in the world around us, beyond the realm of sense. The Bible teaches that these evil personalities are fallen angels.

> For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment (II Pet. 2:4).
>
> And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day (Jude 6).

They no doubt influence us in various ways, particularly through the power of *suggestion*. Are our impulses toward evil sometimes prompted by suggestion from these unseen personalities? Probably so. The temptation of Jesus has been repeated, on a lower scale of course, in the experience of every human being (Matt. 4:1-11). Jesus taught us to pray, "Bring us not into temptation, but deliver us from the evil one" (Matt. 6:13); in substance, "Protect us providentially from those supernatural personalities in this universe who fill our minds with impulses toward evil, and deliver us from their power and influence."

When you met with great temptation
Did you think to pray?
By His dying love and merit,
Did you claim the Holy Spirit
As your guide and stay?

Faith must face those elements within us which are grouped under the term *heredity*. No one can deny or avoid the operation of the law of heredity. A modern poet has written:

My ancestors lie buried on a hill;
High and green, and they lie in rows
Tucked in under the waving grass.
Why don't they stay there?—goodness knows,
But they steal behind me, and their fingers poke
Into my business. What they want, goes.
Aunt Maria she liked to scrimp,
Uncle Abner he liked to pray,
Fussy old Jonathan Pettiboe—
All of them try to boss the way
I live my life—Well it can't be gay.
Life with me is an open road,
With a gipsy carnival over the hill,
And Aunt Maria wants me to save
For a rainy day. She is sure I will
Need an umbrella maybe then,
And Uncle Abner that sour old pill
Who thought that life was a waiting-room
To Heaven or Hell, and Grandfather Phil—
He was another, they all crowd in,
Bossing and planning. They won't be still.
How can I call my life my own
When the scheming dead try to live through me?
How can I know what I really am
With their wishes hounding me greedily?
Though I think them dead, they're not, they live—
Parasites having their way with me.
Why don't they stay on the high green hill
Where the white clouds rest and the sweet grass waves,
And the deep blue sky strokes their tired old heads?
Why can't they stay in their quiet graves?

—Esther Pinch, in *The Century Quarterly*, Spring, 1930.

Faith must face those forces outside us which are included in the term *environment.* We are all more or less creatures of environment. Jean Valjean never succeeded in throwing off completely the influences of a convict life. Oliver Twist never recovered fully from the habits formed in Fagin's den. The influences of environment are far-reaching.

Faith must face the appetites and passions of the *flesh,* a term used in scripture to indicate the realm of sensuality. While the physical part of man is not inherently evil, yet it is more or less in bondage to evil impulses emanating from the mind. These impulses are described in scripture as "lusts of the flesh."

> But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would (Gal. 5:16-17).
>
> Among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest (Eph. 2:3).
>
> For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God. But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his (Rom. 8:5-9).

3. *Faith and the diverse effects of these antagonistic influences.*

The history of man upon the earth, both individually and

collectively, is largely a record of his conflict with these powerful antagonists. "Man Versus the Universe" would be an appropriate theme for a great epic of opera. Observation and experience teach us that this conflict affects different people in different ways. A modern critic has said that "Prometheus, Cain and Christ are the everlasting symbols of mankind."

Prometheus, that legendary personage of primitive mythology, symbolizes *humanity in bondage to circumstances.* He is said to have stolen fire from heaven with which to animate two bodies he had formed out of clay, and was for this presumption chained by Jupiter to Mount Caucasus, with a vulture always gnawing at his liver. Thus men have always been in chains—chains of worry, fear, superstition, hate, passion, sin and death.

Cain symbolizes *man in rebellion against circumstances.* Cain's sin was profanity—disregard for God's ordinances. The beginning of his downfall was in his presumption. The same spirit of rebellion which prompted him to disregard God's law of sacrifice in bringing a bloodless offering to the altar, led him later to kill his own brother in jealous rage. (See Gen. 4.) "The way of Cain" is the way of presumption, profanity, recklessness, and rebellion; the way in which multitudes are walking today.

Christ symbolizes *man in triumph over circumstances:* (a) He conquered Satan (Matt. 4:1-11). (b) He conquered sin (Rom. 8:3-4; Heb. 2:14-18).

> For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin (Heb. 4:15).

(c) He conquered the flesh—He lived a perfect life.

> Which of you convicteth me of sin? If I say truth, why do ye not believe me? (John 8:46).

(d) He conquered death.

> Him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it (Acts 2:23-24).

4. *Faith and the victory of faith.* Through Christ we may conquer the forces and circumstances over which He triumphed.

Victory over *Satan* is ours through Him.

> I write unto you, fathers, because ye know him who is from the beginning, I write unto you, young men, because ye have overcome the evil one. I have written unto you, little children, because ye know the Father (I John 2:13).

Victory over *sin* may be ours through Him (Acts 10:42-43). Faith in Him takes away our *love* of sin; repentance does away with the *practice* of sin; baptism transfers us from a state of alienation into that of reconciliation. Baptism is transitional, and consummates this change of relationship (Acts 2:38). Pardon removes the *guilt* of sin.

Victory over the *flesh* is ours through Him. Will, if exercised by faith in Him, becomes superior to temptation, heredity and environment.

> For it is God who worketh in you both to will and to work, for his good pleasure (Phil. 2:13).

(4) Victory over *death* may also be our portion through Him.

> Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage (Heb. 2:14-15).

(Cf. Phil. 3:20-21; I Cor. 15:20-26; 50-58.) Resurrection will remove us from the very *presence of sin* and corruption, and immortalization will ultimately eradicate *death* itself. This putting on of immortality will be the glorious consummation of the victory of faith.

Conclusion

We should never forget that it is not faith *of itself* that counts, but the *object of faith*. For instance, one may deposit all one's savings in a bank, believing in the soundness of it, only to discover later that one's faith has been misplaced. The object of our faith is a Person—One who is able to save unto the uttermost. Faith in Him prompts us to abide in His word. Hence it is not our faith itself that saves—it is Christ who saves us. And He has demonstrated His ability to save us by His own conquest of all the forces which oppose us.

If you have perchance read that famous classic by Alexander Dumas, *The Count of Monte Cristo*, you were undoubtedly thrilled when you reached its remarkable climax. You visioned the escaped prisoner, now a Count, as he crawled out of the dungeons underneath his chateau, mounted a sea-lashed rock; and with his left hand clutching a bag of gold, and with his uplifted right hand literally pounding the winds, you heard him cry: "The world is mine!" Let this

be a parable. Let the chateau represent your station in life. Let the rock stand for the Rock of Ages on which your feet are planted. Let the winds represent the winds of adversity and circumstance. And let the bag of gold represent your faith in Christ. And you, too, fellow Christian, can cry out with equal confidence and fervor: "The world is mine! Adversity is mine! Obstacles are mine! Even death is mine! I can do all things through Christ who strengtheneth me!" (Phil. 4:13).

> Wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord. So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin (Rom. 7:24-25).
>
> But thanks be to God, who giveth us the victory through our Lord Jesus Christ (I Cor. 15:57).

QUESTIONS FOR DISCUSSION

1. What is "the world"? Does God love it? Should we?
2. How are we tempted? How can we resist?
3. How does faith free us from circumstances?
4. What are the victories of faith?
5. Are we saved by faith itself, or by the object of faith?

Chapter Seventeen

THE REWARD OF FAITH

He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him (Heb. 11:6).

We are told in the scriptures that in the finality of things God, the righteous Judge, "will render to every man according to his works" (Rom. 2:6). To those who by patience in well-doing seek for glory and honor and incorruption, He will render eternal life. But to those who are factious and who obey not the truth, He will render tribulation and anguish (vs. 7-9). (Cf. Heb. 2:1-3; Matt. 25:31-46; Acts 17:31; I Cor. 2:13; II Cor. 11:15; II Thess. 1:7-10; II Pet. 2:4-9; Rev. 20:12-13; etc.). One of the fundamental laws of both the kingdom of nature and the kingdom of grace is that "whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

If it is true that in God's moral universe every transgression and disobedience receives its "just recompense of reward," as we believe that it is; then the opposite is equally true, that every manifestation of faith shall likewise have its accompanying rewards and blessings. Our God is *rewarder* of them that seek after Him. Let us consider, in developing this thesis, the following propositions:

1. *Every manifestation of faith has its accompanying rewards and blessings.*

There are many illustrations from Old Testament history (Heb. 11). Abel's faith was rewarded in God's acceptance of His offering (Gen. 4:4-5). But his reward did not end there—through his offering "he being dead yet speaketh," (v. 4). Enoch walked with God. As a reward, he was "translated that he should not see death"—"God took him" (v. 5, cf. Gen. 5:24). Noah's reward was the deliverance of himself and his family from the judgment which descended upon

the ungodly antediluvian world (v. 7). Sarah's reward was the miraculous conception and birth of the child of promise (v. 11). Joshua's reward was the fall of Jericho and the conquest of Canaan (v. 30). Rahab's reward was salvation from the destruction that fell upon the inhabitants of Jericho. "These all . . . had witness borne to them through their faith!" (v. 39).

Take the example of Abraham's faith. He became the father of a great nation, a people to whom God revealed Himself in olden times, and through whom He prepared the world for Christ and Christianity.

> And I will make of thee a great nation, and I will bless thee, and make thy name great: and be thou a blessing (Gen. 12:2).
>
> They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham (John 8:39).

He became also the father of *all* the faithful, of both the old covenant and the new.

> That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heavens, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice (Gen. 22:17-18).
>
> For not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith. For if they that are of the law are heirs, faith is made void, and the promise is made of none effect: for the law worketh wrath; but where there is no law, neither is there transgression. For this cause it is of faith, that it may be according to grace; to the end that the promise may

be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all (as it is written, A father of many nations have I made thee) before him whom he believed, even God, who giveth life to the dead, and calleth the things that are not, as though they were (Rom. 4:13-17).

And if ye are Christ's, then are ye Abraham's seed, heirs according to promise (Gal. 3:29).

His name has gone down in sacred history as the "Friend of God" (Jas. 2:23). (Cf. Heb. 11:8-19.)

Take the case of Moses (vs. 23-29), who endured as seeing Him who is invisible, and whose reward was scarcely less glorious than Abraham's. If Abraham is known as the Friend of God, Moses is known as the Mediator of the old covenant (Deut. 5:5; Gal. 3:19).

For the law was given through Moses; grace and truth came through Jesus Christ (John 1:17).

If Abraham became the father of a great nation, Moses became its lawgiver and deliverer (Neh. 9:9-15; Exo. 20).

Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, even Jesus; who was faithful to him that appointed him, as also was Moses in all his house. For he hath been counted worthy of more glory than Moses, by so much as he that built the house hath more honor than the house. For every house is builded by some one; but he that built all things is God. And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken (Heb. 3:1-5).

The Abrahamic promise and covenant, announced first to Abraham himself, was nationalized at Sinai through the

mediatorship of Moses. How was the faith of Moses rewarded? His was the privilege of participating in the sublime events of the Passover night in Egypt, in the miraculous deliverance at the Red Sea, and in the journeyings in the wilderness, where the personal presence of Jehovah was constantly manifest in the cloud by day and the pillar of fire by night, in the manna rained from heaven, and in many other sublime displays of Providence. His was the privilege of forty days and forty nights of personal communion with God and the angels "in the holy mount" (Exo. 34:28; Deut. 9:9; 10:10).

> And Moses entered into the midst of the cloud, and went up into the mount: and Moses was in the mount forty days and forty nights (Exo. 24:18).

Visualize if you can that glorious scene on the summit of Pisgah in which God permitted Moses just before his death to look across the Jordan and envision the land flowing with milk and honey as it would appear when allocated to the twelve tribes.

> And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And Jehovah showed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea, and the South, and the Plain of the valley of Jericho the city of palm-trees, unto Zoar. And Jehovah said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither (Deut. 34:1-4).

Consider the sublime circumstances of his burial somewhere near the historic slopes of Mount Nebo (Deut. 34:5-8). *God and the angels buried Moses*—think of that, O ye of little faith!

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab
There lies a lonely grave,
And no man knows that sepulchre,
And no man saw it e'er,
For the angels of God upturn'd the sod
And laid the dead man there.

— *Cecil F. Alexander*

Finally, consider the transcendent incident on Mount Hermon in which, after the passing of fifteen centuries, Moses reappeared in his own individuality and conversed with Elijah and the transfigured Jesus (Matt. 17:1-8). What a gathering that was! and what an unforgettable experience it must have been to those three bewildered disciples, Peter, James and John! To see Moses standing there, the great Lawgiver and Mediator of the old covenant, whose body had been buried fifteen hundred years before "in a vale in the land of Moab," and whose sepulchre is unknown to this day; and at his side, Elijah, the fiery prophet who had defied the representative of Baal at Mount Carmel, one who had never tasted death but who had been taken to heaven from the east side of Jordan in a chariot of fire! There they were, conversing with Jesus, who was transfigured before them and presented as He would appear today if we could but see Him, clothed in garments of celestial glory! Moses, representing the school of the Law; Elijah, representing the school of the prophets; and Peter, James and John, representing the school of the apostles! Was Moses rewarded, I ask ye, O ye of little faith!

2. *The rewards of faith, especially under the new covenant, are primarily spiritual in nature.*

There are some who would make *physical healing* an essential part of the gospel system. This is an error and is derogatory to the Christian faith. The miracles of healing wrought by Jesus and His apostles were primarily for *demonstrative* purposes. (See Mark 16:17-20; John 11:41-42; 20:30-31; Acts 2:22; 10:38-41).

> How shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will (Heb. 2:3-4).

It was by means of these "mighty works and wonders and signs" that God confirmed the Messiahship of Jesus and the divine authority and inspiration of the apostles. A supernatural proposition requires supernatural proof. As the gospel was supernatural in content, it was a matter of necessity that its divine origin be attested by miracles. Both the message and the messenger had to be thus confirmed. But when the revelation of the "mystery" had been completed (Eph. 3:2-6), and had been fully authenticated by miracle; when all things pertaining to life and godliness had been given (II Pet. 1:3); and the record of both the revelation and its accompanying demonstration had been embodied in the written word of faith (Rom. 10:8-10); then the miraculous element passed away, for the simple reason it was no longer needed.

> Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away (I Cor. 13:8).

These miracles of healing were characterized only of the early church. During her infancy when the church was compelled to depend on the *oral* teaching of the apostles for guidance, God graciously confirmed the word with signs following. But when the church "became a man" (*i.e.*, was firmly established, and given the written word as a permanent guide in faith and practice), she "put away childish things," such as signs and miracles.

> For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. But now abideth faith, hope, love, these three: and the greatest of these is love (I Cor. 13:9-13).

Besides, physical healing does not and cannot obviate the certainty of physical death.

> And inasmuch as it is appointed unto men once to die, and after that cometh judgment (Heb. 9:27).

I cannot feel that Jesus derived any great satisfaction from raising Lazarus from the dead, for the obvious reason that He merely raised him up to die later on. In the light of these considerations, it is no longer a mystery that Jesus exercised His unlimited power over death on so few occasions. John 14:12 is the favorite proof-text of Christian Science practitioners and "divine healers."

> Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father (John 14:12).

But this saying of Jesus is no substantiation of the permanency of physical healing. The apostles, to whom He was talking when He uttered these words, actually did the works which He did; but they, together with the Christian ministry in all succeeding ages, did and are doing even greater works. The preaching of the gospel for the obedience of faith, the baptizing of penitent believers into Christ, the nurturing of the saints in the most holy faith—these are all greater works than physical healing. The healing of the "inner man" is infinitely more important than the healing of the body.

Finally, the all-sufficient "sign" which has been vouchsafed subsequent generations is the *resurrection* of Jesus—the fact upon which the entire Christian system is built.

> But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here (Matt. 12:39-41).
>
> And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it (Matt. 16:17-18).

(Cf. Rom. 10:9-10). To make physical healing a necessary part of the gospel is, I affirm, derogatory to the purposes of Christ and His teaching.

3. *The rewards that accompany and follow the exercise of Christian faith,* or "the blessings of adoption," are:

(a) *Reconciliation with God* (which includes pardon, remission, forgiveness, justification, adoption, etc.).

> But all things are of God who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation.
>
> We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God (II Cor. 5:18-20).

Cf. Eph. 2:16-18; Col. 2:19-23.

(b) *Change of relationship.*

> For as many of you as were baptized into Christ did put on Christ (Gal. 3:27).
>
> So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit (Eph. 2:19-22).

(c) *The indwelling Spirit of God* (John 7:39; Acts 2:38; I Cor. 3:16; 6:19; II Cor. 1:22; 5:5; Rom. 8:14-15).

> In whom ye also, having heard the word of the truth, the gospel of your salvation,—in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory (Eph. 1:13-14).

(d) *Change of nature.* (Cf. Gal. 5:22-25.)

Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold they are become new (II Cor. 5:17).

But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you.

So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are sons of God (Rom. 8:9-14).

(e) *A new name.* (Cf. I Pet. 4:16.)

And the nations shall see thy righteousness, and all kings thy glory, and thou shalt be called by a new name, which the mouth of Jehovah shall name (Isa. 62:2).

And when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch (Acts 11:26).

(f) *Heavenly protection* (Matt. 6:13; John 10:14-15; I Cor. 10:13).

The Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment (II Pet. 2:9).

(g) *Heavenly provision* (Cf. Matt. 6:19-34).

For Jehovah God is a sun and a shield: Jehovah will give grace and glory; No good thing will he withhold from them that walk uprightly (Psa. 84:11).

(h) *Heavenly correction* (Cf. II Cor. 4:16-18).

And ye have forgotten the exhortation which reasoneth with you as with sons,

My son, regard not lightly the chastening of the Lord,
Nor faint when thou art reproved of him;
For whom the Lord loveth he chasteneth,
And scourgeth every son whom he receiveth.

It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom his father chasteneth not? But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons. Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they indeed for a few days chastened us as seemed good to them; but he for our profit, that we may be partakers of his holiness. All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness (Heb. 12:5-11).

In the words of the old hymn:

When through fiery trials your pathway shall lie,
My grace, all sufficient, shall be your supply;
The flame shall not hurt you; I only design
Your dross to consume, and your gold to refine.

(i) *Eternal life* (John 3:16; 6:67; Rom. 6:23, 2:7; Gal. 6:8).

And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life (I John 5:11-12).

(j) *A heavenly home* (Cf. Col. 3:24; I Pet. 1:3-4; Rev. 21:1-4).

Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight); we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord (II Cor. 5:6-8).

(k) *An eternal sabbath.*

There remaineth therefore a sabbath rest for the people of God (Heb. 4:9).

(l) Immortality, or the redemption of the body.

In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also (John 14:2-3).

The phrase, "many mansions" means, literally, "dwelling-places"; and evidently alludes to that which Paul speaks of as the "spiritual body."

It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body (I Cor. 15:44).

In II Cor. 5:1-4, the phrase, "building from God, a house not made with hands, eternal in the heavens," by way of contrast with "the earthly house of this tabernacle," alludes to the same thing. Cf. Rom. 8:11; Phil. 3:20-21; and Paul's

matchless argument for the resurrection of the body in I Cor. 15:35-57. The ultimate redemption of the body and hence that of the *individuality* is the crowning glory of the Christian faith.

> And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ (I Thess. 5:23).

Conclusion

"Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him" (I Cor. 2:9)—these are the rewards that accompany the exercise of Christian faith (cf. Rev. 14:13).

QUESTIONS FOR DISCUSSION

1. What two things must we believe as we come to God? (Heb. 11:6)
2. Neither Abraham nor Moses actually obtained the promised land. Had they no reward?
3. What is the nature of rewards in the new covenant?
4. What "greater works" does faith do?
5. What are the blessings of adoption—the rewards of faith?
6. Does our heavenly reward include our bodies?

Chapter Eighteen

WHAT MUST ONE BELIEVE TO BE SAVED?

Believe on the Lord Jesus, and thou shalt be saved, thou and thy house (Acts 16:31).

One matter upon which all are agreed who profess any kind of evangelical Christianity is that no accountable human being can be saved without faith. Nothing is more clearly taught in Scripture than that faith is essential to salvation.

> And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him (Heb. 11:6).
>
> Being therefore justified by faith, we have peace with God through our Lord Jesus Christ (Rom. 5:1).

If, then, it is a matter of general agreement that one must believe in order to be saved, a question of prime importance arises here, viz., *what is it that one must believe* in order to please God and in order to be saved? It would be useless to consider any other matter of religious import until this question has been settled.

We do not propose to discuss herein what it would be *well* for one to believe; nor what it would be *better* than something or other for one to believe; nor yet what it would be *popular* or *respectable* for one to believe; but what it is that one *must* believe in order to be saved and without believing which one will be lost forever.

We are not discussing what one must believe in order to be a Methodist, or a Presbyterian, or a Roman Catholic, etc. We propose to discuss what one must believe to be saved and in order to be a *Christian*.

This discussion is foundational for the simple reason that in any undertaking, faith is both elementary and essential.

No one ever moved far in the direction of any goal who was not impelled or lured in that direction by a mighty conviction that gripped his soul. Faith is "assurance of things hoped for" (Heb. 11:1), not only in the realm of the spirit, but also in matters of daily living and experience. Faith is the foundation of hope.

The tragedy of modern Christendom is that so many go to church, and claim to belong to a church, who are utterly unable to tell *what* they believe or *why* they are what they are. They know what church they belong to, but they could not explain *why* they belong to it if their lives depended on it. Most people start out with the pious platitudes, "There are good and bad in all churches," and "One church is just as good as another," and never get any farther nor go any deeper in their thinking. Church membership is more often determined by convenience, by personal liking for a preacher, by preference for the fine music or impressive ritual or congenial fellowship of a certain congregation, than by *conviction.* It is largely a matter of sentimentality, or "mere mental mush."

My contention is that the person who does not know, or cannot tell *why* he is *what* he is, isn't much of anything. Such a person will never count for much in the Lord's army. One who doesn't know *what* he believes is to all intents and purposes a *non-believer,* and consequently a non-entity.

What is it, then, that one must believe in order to be a Christian and in order to be saved? A few Scriptures will suffice to answer this question beyond all possibility of argument.

1. Why did John write his gospel narrative?

> Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are

> written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name (John 20:30-31).

"That ye may believe. . . ." Believe *what*? "That Jesus is the Christ, the Son of God." This belief, moreover, if translated into loving obedience, will bring to the believer "life," *i.e.*, spiritual life, life abundant, life eternal. "He that believeth on the Son hath eternal life" (John 3:36; cf. 5:24; 6:47). The belief mentioned here, however, is something more than a passive intellectual assent; it is conviction that grips the soul and manifests itself in obedience to His word (John 15:1-11). Faith without works of faith is dead (Jas. 2:26). Hence, says John, "that believing ye may have life *in his name.*" Other Scriptures teach that the believer becomes incorporated into His body, thereby receiving the benefits and privileges of His reign ("in his name," *i.e.*, authority), on being baptized into Him (Acts 2:38; Gal. 3:27). What John writes here regarding His purpose in writing the gospel record which bears his name applies with equal force to the testimony recorded by Matthew, Mark and Luke. These four books all were written for the same purpose, viz., to furnish the evidence to convince us that Jesus is the Christ, the Son of God.

2. The words of Jesus Himself:

> For God sent not the Son into the world to judge the world; but that the world should be saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God (John 3:17-18).

One who believes not on the Son of God is under divine condemnation with the rest of the unconverted world.

3. These words were spoken by Jesus to the men who were to later become His apostles:

> Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also (John 14:1-3).

These men were all Jews. "Ye believe in God"—all orthodox Jews believed in God. But there is another article of faith in the Christian creed—"believe *also* in *me*." But why believe in Him? Because, as He says, in following up His original injunction, "I am the way, and the truth, and the life; no one cometh unto the Father, but by me" (v. 6). No human being can approach the Father except through Christ, the Son. He is the Mediator of the new covenant. We no longer pray to God as the Jew prayed—we must offer our petitions in the name of Christ. This explains the inefficacy of ritualistic prayers offered in the lodge room; they are meaningless because they are offered without the mediatorship of Christ.

> For there is one God, one mediator also between God and men, himself man, Christ Jesus (I Tim. 2:5).

Cf. I John 2:1; Heb. 8:6; 9:15; 12:24. We can no longer come to God directly either in primary obedience or in prayer. We must approach Him through (in the name of) Christ.

> And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that will I do (John 14:13-14).

4. What is it that we must confess in order to be saved?

> Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation (Rom. 10:9-10).

"Jesus as Lord," or, as given by several ancient authorities, "that Jesus is Lord." This confession is to be made with the mouth and is confession "unto salvation." What is the belief, or conviction, necessary to inspire this confession? "That God raised him from the dead." This belief, this conviction, this assurance, leads to "righteousness," *i.e.*, doing God's will. The fundamental *truth of the Christian religion is that Jesus is the Christ, the Son of the living God (Matt. 16:16). This truth rests upon the fact that God raised Him from the dead. He was manifested* as the Son of God through His incarnation and virgin birth (Luke 1:35; I Tim. 3:16). His eternal Name is Logos, or the Word.

> In the beginning was the Word and the word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made (John 1:1-3).

His incarnate Name is Immanuel (Matt. 1:23). His redemptive Name is Jesus (Matt. 1:21). He was publicly *introduced* to the world as God's Son following His baptism.

> And lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased (Matt. 3:17).

And he was *declared* (*i.e.*, determined, proved) "to be the Son of God . . . by the resurrection from the dead" (Rom.

1:4). The three essential facts of the gospel are that Christ died for our sins, that He was buried, and that He was raised on the third day.

> Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures (I Cor. 15:1-4).

Cf. II Sam. 7:12-13; Psa. 89:3-4; 132:11; and Acts 2:22-32. Cf. also Paul's argument in I Cor. 15:12-26. One who believes that God raised Him from the dead, and believes it whole-heartedly (*i.e.*, with the emotions and will, as well as with the intellect), will of necessity be moved to confess Him as Lord.

5. These are the words spoken by the Apostle Paul to the Philippian jailor, in answer to the latter's question, "What must I do to be saved?"

> And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house (Acts 16:31).

As this jailor was an ignorant heathen man, the Apostle could give only a general answer to fit his case. It is necessary, however, that one hear the testimony *concerning* Christ before one can believe in Him; hence we read, v. 32, that "they spake the word of the Lord unto him, with all that were in his house." The result was that the jailor and his household were baptized the "same hour of the night" (v. 33). Cf. I Cor. 1:21; Rom. 1:16; 10:13-15; etc. In this case the answer to our question, What must one believe to be saved?, is so clear that a child can understand it.

Conclusion

What one must believe to be saved is one's creed. The word *creed* comes from the Latin word, *credo*, which means, *I believe*. What one believes is one's creed.

From the Scriptures cited herein we draw the necessary conclusion that there is just one article in the Christian creed, viz., that Jesus is the Christ, the Son of the living God. One who believes that God raised Him from the dead must as a matter of logic believe that He is the Christ, *i.e.*, "the Anointed One" of God. This is everything that one must believe in order to be a Christian.

Foolish and irrelevant questions have no bearing upon this creed. Such as, Where did Cain get his wife? Why did God command that the Amalekites be destroyed? Who is the devil and where did he come from? How did God harden Pharaoh's heart? How many additions were made to the book of Moses after his death? etc., etc. Such foolish and technical questions have no bearing upon our salvation. The one thing that does have bearing upon your salvation is your answer to this all-important question: "What think ye of the Christ? whose son is he?" (Matt. 22:42). Your eternal weal or woe hangs upon your answer to this question.

Certainly I have a creed. The church which I serve as minister has a creed. Our creed is Christ, the personal Christ. "The creed of the living church of the living God is the living, ever-living Christ" (Geo. H. Combs).

He is my Creed. His Word as revealed in the New Testament is my book of discipline, my guide in religious faith and practice. No line can be drawn separating the personal Christ from His Word.

We must say with Paul, "For I know him whom I have believed," etc. As John Oxenham has expressed it:

Not what, but WHOM, I do believe,
That, in my darkest hour of need,
Hath comfort that no mortal creed
To mortal man may give—
Not what, but WHOM!
For Chirst is more than all the creeds,
And His full life of gentle deeds
Shall all the creeds outlive.
Not what I do believe, but WHOM!
WHO walks beside me in the gloom?
WHO shares the burden wearisome?
WHO all the dim way doth illume
And bids me look beyond the tomb
That larger life to live?
Not what I do believe,
But WHOM!
Not what
But WHOM!

QUESTIONS FOR DISCUSSION

1. What must one believe to be saved?
2. Do you know *what* you believe—and *why*?
3. Is it valid to believe in God, but not in Jesus?
4. Can we pray to God directly?
5. How much teaching is necessary before a man knows enough to believe and obey the gospel?
6. Whom must one believe to be saved?

Chapter Nineteen

THE CREED THAT NEEDS NO REVISION

Jesus Christ is the same yesterday and today, yea and for ever (Heb. 13:8).

Every organization that expects to accomplish anything in the world must have a creed. Every individual who expects to get anywhere in this life must have a creed. One's creed is fundamental. It is foundational. It is the basis of one's conduct and life. No man will get very far unless he is urged on by some mighty belief which becomes a conviction so intense that it takes hold of his spirit, directs the course of his life and finally determines his destiny.

So, in the process of becoming a Christian, the first matter of importance to be settled is *what one must believe*; that is, what one must believe in order to become a *Christian.*

What, then, is the Christian's creed? I claim that it must possess certain characteristics, as follows:

1. It must be *simple.* That which is intended for the masses must of necessity be exceedingly simple, and the Scriptures teach us that the gospel is for all mankind. The divine commission is: "Preach the gospel to the whole creation" (Mark 16:15). Therefore the Christian creed must be void of all scientific technicalities and theological hair-splitting. If one had to think through all the intricacies of theology in order to become a Christian, there would be very few Christians. I have in my library several volumes of Systematic Theology. They are very fine, very exhaustive, and profound. Yet if I had to find my way through these books and to understand all that is written in them in order to be a Christian, I am afraid I would give up in despair without even making an attempt. The Christian creed must be very simple and clear-cut because it is intended for all people, high and low, rich and poor, educated and illiterate, alike.

2. It must be equally *broad*. It must be broad enough to take in all varieties of theological opinion. It must be *expansive, i.e.*, capable of adjustment to one's mental development. I expect to grow both intellectually and spiritually; therefore my creed must be able to grow as I grow. That is a tragic day in the life of a young man in his teens when he discovers that he has outgrown his trousers. But to outgrow one's creed, to have to revise it, amend it, patch it, is a greater tragedy. I want a creed that I shall never outgrow. I want *a creed that needs no revision*.

3. It must be a creed *sent down from heaven*. Any creed that cannot be outgrown must have its origin in heaven. It must come from God. Man's numerous failures in the social, political and industrial realms fully demonstrate that all his works are imperfect, incomplete, and constantly subject to revision and change. The same would be true of any creed he might formulate. I can afford to make mistakes so far as matters of this world are concerned, but I cannot afford to err in matters pertaining to my soul. I want an *infallible* creed, and that kind of a creed must be heaven-sent.

> When Handel was an old man of eighty-three, he witnessed one time in Moscow the rendition of his world-famous "Messiah," and after the redition he was called to the platform and greeted with such applause as could come only from an audience stirred to its depths by that tremendous miracle of composition. But he could not make the speech they wanted him to make; indeed, he could say nothing, so shaken was he by his sobbing, until at last he gathered himself together, and, pointing upward, said: "It came from yonder." Every good thing comes down from the skies, and a Christian's creed must, like Christianity itself, have been born above (Combs, *Call of the Mountains*, p. 83).

4. It must be *Scriptural.* It must be found in the New Testament. There are many cases in the book of Acts of Apostles of people having become Christians. They believed a certain thing and, acting upon their belief, complied with the gospel commands and the Lord added them to the church. What was it that these people believed? I don't want anything in my faith and worship that is not as old as the New Testament; therefore my creed must be revealed in the New Testament.

Conclusion

Measuring the creeds of the denominational order by these four tests, what do we find? We find that *not one of them will be able to meet a single one of the requirements listed above.* These denominational creeds are not simple, but complex, filled with all sorts of theory and speculation and technicality. They are not capable of growth or expansion; quite frequently they must be revised in certain particulars. They did not come down from heaven; on the contrary, they were formulated by uninspired men. They are not to be found in the New Testament; they have all come into existence since the close of New Testament history. The creed that was made at Nice, the one made at Augsburg, the one made at Westminster, and all other denominational creeds —all fail in every particular.

What, then, was the creed of those early disciples?

> And Simon Peter answered and said, Thou art the Christ, the Son of the living God (Matt. 16:16).
>
> Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name (John 20:30-31).

> And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house (Acts 16:31).
>
> Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation (Rom. 10:9-10).

The creed of New Testament Christianity is *the living Christ.* He is our creed; the New Testament is our book of discipline. This creed is very simple—it has but one article in it. It is equally broad and expansive. It was heaven-sent: "Flesh and blood *hath not* revealed it unto thee, but my Father who is in heaven" (Matt. 16:17). It is revealed in the New Testament. It is the only Scriptural creed. This divine creed—Jesus the Christ, the Son of the living God—meets every requirement. It is the only universal creed—and the only creed upon which the reunion of Christendom can possibly be achieved.

To those who might be objecting that the Bible, particularly the New Testament, is our creed, I would answer that no line of separation can be drawn between the personal Christ and His Word. He indwells His word, saturates it with His personality, and operates through it in the conversion of sinners and the sanctification of the saints. "The words that I have spoken unto you are spirit, and are life" (John 6:63). This statement applies with equal force to the Word which He spoke Himself and to that which He later revealed by His apostles "through the Holy Spirit."

> Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak:

and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you (John 16:13-15).

In Christianity there are just two matters to consider: the Person and the System. Of these two the Person must be considered first; the System stands or falls with Him. Logically, however, our faith must center in the Person—Jesus the Christ, the Son of the living God. One who wholeheartedly believes in the Person will as a matter of consistency believe and abide in His teaching.

In the sense that the word *creed* has come to mean, in popular usage, *an authoritative standard of faith and practice,* there would be nothing wrong about speaking of the Bible as our creed. From the New Testament viewpoint, however, our creed is Christ; and it would be more correct to speak of the Bible as our *discipline.*

Christ—the creed that needs no revision. He is "the same yesterday and today, yea and forever" (Heb. 13:8). And the same is true of His Word. It is the Word which "liveth and abideth" (I Pet. 1:23). He says of it: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

QUESTIONS FOR DISCUSSION

1. What is a creed?
2. Why is it obvious that the Christian creed must be simple?
3. Do creeds fall out of date? Are they outgrown?
4. Why must a creed be heaven-sent?
5. Must our creed be as old as the New Testament?

6. In what ways do the well-known denominational creeds fail?
7. How many articles are in the Christian creed?
8. Why not say the whole Bible is our creed?
9. Which is more important—Christ or the Bible?

Chapter Twenty

WHAT IT IS TO BELIEVE ON CHRIST

If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved (Rom. 10:9).

The creed of New Testament Christianity (*i.e.*, the Christianity revealed in the New Testament Scriptures, as distinguished from Catholicism, Protestantism and all other isms) is *the living Christ.*

If one must believe in Christ in order to be saved, the question arises as to *what is implied in believing in Him.*

> And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house (Acts 16:31).

What is included in this apostolic injunction? Much confusion will be avoided by a careful analysis of this proposition. (I might say, here, that it will be found to include much more than is generally supposed by a great many pseudo-scholars.) A correlation of pertinent scriptures will reveal that to "believe on the Lord Jesus," if such belief is efficacious "unto salvation," includes the following:

1. *To accept whole-heartedly the testimony about Him.* This testimony is found in the four gospel records.

> Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name (John 20:30-31).

It was epitomized by Simon Peter in the first gospel sermon (Acts 2) in four general propositions as follows: That Jesus lived (v. 22); that Jesus died (v. 23); that God raised Him from the dead (v. 24); that He is alive for evermore and has

been made both Lord and Christ (vs. 33, 36). These facts about Jesus are spoken of by Paul, collectively, as "the gospel."

> Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures (I Cor. 15:1-4).

By inference this testimony also includes the evidence respecting His pre-existence, His incarnation and virgin birth, His miracles and all other circumstances of His ministry. Consider carefully all the following scriptures:

> In the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made (John 1:1-3).

> And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth (John 1:14).

> Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born, I am (John 8:58).

> And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was (John 17:5).

> Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of

David; and the virgin's name was Mary. And he came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God (Luke 1:26-35).

But when the fulness of the time came, God sent forth his Son, born of a woman, born under the law (Gal. 4:4).

Who is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him and unto him; and he is before all things, and in him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence (Col. 1:15-18).

Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, coming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave

unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:5-11).

And without controversy great is the mystery of godliness;
He who was manifested in the flesh,
Justified in the spirit,
Seen of angels,
Preached among the nations,
Believed on in the world,
Received up in glory (I Tim. 3:16).

Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage. For verily not to angels doth he give help, but he giveth help to the seed of Abraham (Heb. 2:14-16).

Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake (John 14:11).

Even Jesus of Nazareth, how God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him (Acts 10:38).

These various items are all integral parts of a harmonious whole, and no one can consistently accept one part of this testimony and reject the rest. The whole body of evidence stands or falls as a unit. This testimony also includes the evidence of former dispensations in the nature of types, symbols and prophecies. God the Father spent some four thousand years building up a structure of evidence sufficient to infallibly identify the Messiah at His coming. He

has piled this evidence so high that the wayfaring man though a fool need not be mistaken (Isa. 35:8).

2. *To wholeheartedly accept the evidence regarding His resurrection.* The keystone in this arch of divine evidence is the fact that God raised Him up from the dead.

> And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it (Matt. 16:16-18).

The *rock* upon which the church was to be built was not frail, impulsive Simon Peter, as the Romanists claim, but the sublime truth to which Simon Peter gave utterance on this occasion, the truth as regards the Messiahship of Jesus. "The gates of Hades," says Jesus, "shall not prevail against it." Against what? Against the church? Evidently not—but against the rock, against the *truth* voiced by Peter. Hades is the grave, in scripture, the abode of the dead. Had Jesus gone into Hades and not been raised up, then the gates of the grave would have prevailed against the truth in that He could not have become the Christ. But the fact that He did go into Hades, or that His body went into the grave, and in three days was brought forth by the working of God's mighty power (Eph. 1:19-20) confirms Him as the Christ ("The Anointed One") of God. The heavenly Father had at the very foundation of the world taken a solemn and immutable oath that His Holy One should never see corruption (Psa. 16:10).

> For David saith concerning him,
> I beheld the Lord always before my face;

> For he is on my right hand, that I should not be moved:
> Therefore my heart was glad, and my tongue rejoiced;
> Moreover my flesh also shall dwell in hope:
> Because thou wilt not leave my soul unto Hades,
> Neither wilt thou give thy Holy One to see corruption.
> Thou madest known unto me the ways of life:
> Thou shalt make me full of gladness with thy countenance.
> Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; he foreseeing this spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption (Acts 2:25-32).

Hence the precious body that was laid in Joseph's tomb was not permitted to suffer the least semblance of disintegration, but was raised up on the third day, "the first-fruits of them that are asleep" (I Cor. 15:20). The resurrection of Jesus is the impregnable rock upon which His Messiahship rests.

> He is the stone which was set at nought of you the builders, which was made the head of the corner (Acts 4:11).

The stone was Jesus; the builders, the Jews. Having been rejected by the builders, He was made "the head of the corner." This occurred when God raised Him up from the dead. Cf. Psa. 118:22; Eph. 2:20.

> Concerning his Son, who was born of the seed of David according to the flesh (Rom. 1:3).

He was demonstrated (proved) to be the Son of God by His resurrection.

> Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shat be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation (Rom. 10:9-10).

One cannot Scripturally confess Jesus as Lord who does not believe wholeheartedly that God raised Him from the dead. The essential *truth* of Christianity, its cardinal claim, is that Jesus is the Christ, the Son of the living God. This truth rests upon the *fact* that God raised Him from the dead. The Resurrection is not an assumption of philosophy, nor a scientific hypothesis, but an *historical fact,* an event supported by historical evidence. The New Testament writers were historians, not myth-makers.

I recall the case of a young lady who presented herself for membership in the local church which I was serving in Iowa. She came forward when the invitation was extended to transfer her membership "by statement." She was received into the local fellowship in the usual way and no questions were asked, as I knew where her church membership had formerly been held. Some time later, in the course of a conversation with an elderly couple who knew the young woman intimately, they informed me that she was extremely "liberal" in her views, even going so far as to deny the evidence regarding the resurrection of Jesus. I immediately sought her out and questioned her about the report. To my astonishment she boldly declared that she rejected all miracles including that of the Resurrection. I then asked her on what grounds she considered herself a member of the church. She seemed astonished at this question. "Have you ever made the good confession?" I asked her. "Most certainly," she replied. "How could you have made it scripturally," I

asked, "when you don't believe what you confessed? You can't possibly believe that Jesus is the Christ, the Son of the living God, if you don't believe that God raised Him from the dead." I then called her attention to various scriptures, particularly Rom. 10:9-10. The whole conversation was a revelation to her. She was practically an unbeliever and was not even aware of the fact. Her case is a fair sample of the loose thinking that prevails in these "modern" times. Let me say most emphatically that *you cannot honestly confess Jesus as Lord if you do not believe that God raised Him from the dead.*

3. *To sincerely believe in His deity.*

> Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name Immanuel; which is being interpreted, God with us (Matt. 1:23).

While it is foolish and unprofitable to speculate to any great extent regarding the relationship between the divine and human natures in His Person, suffice it to say that He was incarnate deity. He was both "Son of God" and "Son of Man." He was not merely *man,* He was the God-man.

> In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made (John 1:1-3).
>
> And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth (John 1:14).

His eternal name, that which describes the eternal relationship which has always existed between the Father and Himself, is *The Word of God.* (Cf. John 17:5.) "The Word became flesh and dwelt among us" in the person of Jesus.

> And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God (Luke 1:35).

He became the "only begotten" Son of God through the miracles of the incarnation and virgin birth. He was and is "the mystery of godliness" (I Tim. 3:16).

> Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father? (John 14:9).

He is the complete and perfect revelation of God. He is the "effulgence" of God's glory and the "very image" of His substance (Heb. 1:3). To know the only true God is "life eternal," and this knowledge is to be obtained only through the Son who came to reveal Him (John 17:3). He became the Christ of God when God raised Him from the dead, and set Him at His own right hand in the heavenly places, and invested Him with the scepter of the kingdom.

> Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:9-11).

(Cf. I Cor. 15:22-28; Matt. 28:18; Rev. 1:17-18.) *Christ* is His official title.

It is not sufficient any longer for one to profess to believe in the *divinity* of Jesus. Our classrooms and pulpits are filled with sophists who loudly profess to accept the "divinity" of Jesus, but when pinned down to definitions, it will be

discovered that their notion of "divinity" is that of "illumined humanity." He is divine, so they say, only in the sense that all men are more or less potentially divine; and while accepting His divinity in this diluted sense of the term, they reject His deity altogether. To their way of thinking He was just a great teacher and philosopher, and nothing more. But when we talk about His *deity* we are on unequivocal ground. Divinity is a matter of *degree*, but deity is a matter of *rank*.

When we confess Jesus as *Lord*, we accept Him as the One who has all authority in the realm of the spirit. The word *Lord*, says Cruden, is *a word of authority. And the authority of Christ rests securely upon His deity.* If He is to be regarded as a man and nothing more, then He cannot be the world's Savior.

4. *To yield one's self in loving obedience to Him,* (John 15:10, 14; I John 2:4-5; etc.).

One must yield in a genuine *repentance* from sin.

> The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent (Acts 17:30).

There must also be a public *confession* of faith in Him.

> Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven (Matt. 10:32-33).

Obedience also includes a complete surrender to His authority in the ordinance which He has appointed for this purpose, viz., Christian *baptism.*

> Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit (Matt. 28:19).

To be baptized "into the name of the Father, and of the Son, and of the Holy Spirit," "in the name of Jesus Christ," or "into Christ," (Gal. 3:27) are all equivalent phrases signifying the induction of the penitent believer into His kingdom or under His authority. This yielding to the ordinance of baptism, to be efficacious, must be "from the heart."

> But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered (Rom. 6:17).

5. *To abide in Him throughout life.*

> Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned (John 15:4-6).

This word *abide* is a meaningful word. It suggests *stedfastness* of purpose and relationship, *active participation* in His plans for the salvation of men, and *loving intimacy of communion* with Him. It suggests following His admonitions on such practical matters as fear, worry, compassion, forgiveness and the like. It suggests making the spirit of the Beatitudes regnant in our lives.

As faith without works of faith is a lifeless thing (Jas. 2:26), so we abide in Christ by keeping His appointments; by feeding upon His word; by meditation and prayer.

> And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers (Acts 2:42).

For the bread of God is that which cometh down out of heaven, and giveth life unto the world. They said therefore unto him, Lord, evermore give us this bread. Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life (John 6:33-35, 63).

If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you (John 15:7).

He is the Vine; we are the branches; and the Christian graces manifested in our lives are the fruits.

Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness: and in your brotherly kindness love (II Pet. 1:5-7).

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

If we live by the Spirit, by the Spirit let us also walk (Gal. 5:22-25).

Conclusion

Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not Jesus is not of God: and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already (I John 4:2-3).

He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son. And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life (I John 5:10-12).

How important it is to confess Jesus as Lord! How much it means to us both in this life and in the life to come! He has every right to expect our allegiance because He died for us.

We may not climb the heavenly steps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For Him no depths can drown.

A warm, sweet, tender, even yet
A present help is He;
And faith still has its Olivet,
And love its Galilee.

Through Him the first fond prayers are said,
Our lips of childhood frame;
The last low whispers of our dead
Are burdened with His name.

O Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine.

— *Whittier.*

QUESTIONS FOR DISCUSSION

1. Can a person believe on Christ but not accept the testimony about Him? Why or why not?

2. Is the doctrine of the virgin birth really important? Why or why not?
3. Upon what rock was the church built?
4. Is it possible to be a Christian and not believe in Jesus' resurrection? What does scripture say?
5. Is it proper to call Jesus "God"?
6. What distinction is sometimes made between "deity" and "divinity"?
7. Is it possible to believe, but not obey?
8. Does faith automatically continue?
9. Why does Jesus have every right to expect our allegiance?

Chapter Twenty-One

JUSTIFICATION BY FAITH

Being therefore justified by faith, we have peace with God through our Lord Jesus Christ (Rom. 5:1).

The word *justification* occurs frequently in the New Testament, particularly in the Pauline Epistles.

Justification is a legal term. It is equivalent to the term *acquittal* in our legal nomenclature. It signifies *release* from the penalty of the law which has been violated.

Crime is transgression of *human* law; *sin,* of *divine* law. I John 3:4, "sin is lawlessness," *R.V.*; "transgression of the law," *A.V.*

Law must of course have a *penalty* in order to be a law.

For if the word spoken through angels proved stedfast, and every transgression and disobedience received a just recompense of reward (Heb. 2:2).

Hence one who transgresses the law must expect to incur the penalty. And as *all* accountable beings "have sinned, and fall short of the glory of God," it follows that *all* have brought upon themselves the penalty of the divine law (Rom. 3:23).

That penalty is "eternal destruction from the face of the Lord and from the glory of his might" (II Thess. 1:9). "Destruction" here means "separation" or "segregation." This penalty is elsewhere spoken of as the "second death" (Rev. 20:6, 14).

Hell is the penitentiary of the moral universe, the place of eternal remorse, the abode of lost spirits (Matt. 5:29-30). It was not originally designed for man, but for the "devil and his angels."

> Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels (Matt. 25:41).

Nor will God cast any of His human creatures into Hell; rather, the wicked and unbelieving will go there of their own accord, driven by conscience, when brought to realize, in the Judgment, the awfulness of their sins and the amazing mercy and goodness of God which they have rejected.

> But after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God (Rom. 2:5).

Even as Judas, driven by despair, voluntarily "went to his place" (Acts 1:25).

The idea embodied in the word *justification* is that of release from the penalty of the divine law which man has incurred by his transgression of that law. On what terms is this release, or acquittal, granted? The New Testament answers this question clearly, as we shall see.

Two kinds of justification are mentioned in the apostolic writings: 1. *justification by works of the law;* 2. *God's justification, or justification by faith.* It is the latter that we propose to discuss herein.

The Greek word *dikaiosune,* which in some scriptures stands for *justification,* and in others for *righteousness,* "denotes a justification of which God is author," says Lard, "and it is called His to contradistinguish it from the justfication of the law."

> The latter is described by Moses thus: "He who has done these things shall live by them" (Lev. 18:5). That is, he who has obeyed every requirement of the law, without one omission, shall live by his deeds. Of course such a life would be

an absolutely sinless one, and acquittal from every charge would be a right which could not be withheld. Such an acquittal would be a . . . *justification by works of law*. But in this sense no human being can be justified (Gal. 2:16). Now, there stands over against this, and differing from it, another justification which is . . . *by belief*. This is God's justification; that is the law's. The one is conceivable, but impossible; the other alone is practicable. The law's would be the justification of a person wholly sinless; God's is the justification of the sinner. In the case of the law, justification would be a debt due from God to the accused. In the case of belief the justification is a matter of favor and not of debt. In other words, to the man who should "do these things," God would owe justification; but to him who believes simply, He does not owe it. True, He bestows it, but as a favor and not as something owed" (Lard, *Commentary on Romans*, pp. 39-40).

1. *Let us consider this subject, first, from the divine side.* In this connection we learn the following:

(a) *That it is God that justifies* (Rom. 8:33). As God is the source of all law both physical and moral, and as His will is the constitution of the universe, it naturally follows that He alone is the One with authority and power to release the sinner from the penalty of sin and pronounce him innocent. As perfect wisdom, perfect love and perfect justice are all three inherent in Him, this is indeed "good news." The Psalmist says that in God, "mercy and truth are met together, righteousness and peace have kissed each other" (Psa. 85:10); therefore we are satisfied there will be no miscarriages of justice in His court.

(b) *That He justifies us freely through His grace.*

Being justified freely by his grace through the redemption that is in Christ Jesus (Rom. 3:24).

That, being justified by his grace, we might be made heirs according to the hope of eternal life (Tit. 3:7).

Justification is gratuitous on the part of God. He does not owe it to us, nor can we claim it as a right. We accept it as a sheer gratuity. Were it by law, or perfect obedience, the very reverse would be the case (Lard, *Commentary on Romans*, p. 116).

(c) *That He justifies us on the ground of Christ's atoning blood.*

Much more then, being now justified by his blood, shall we be saved from the wrath of God through him (Rom. 5:9).

It was because God so *loved* the world that He gave His only begotten Son to atone for the sins of the world (John 3:16). This atonement was willingly and freely provided, once for all, when our Lord died on the Cross.

And not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation (Rom. 5:11).

But now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself. And inasmuch as it is appointed unto men once to die, and after this cometh judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation (Heb. 9:26b-28).

Through this divine Gift and accompanying Atonement, the grace of God appeared, bringing salvation within reach of all men.

For the grace of God hath appeared, bringing salvation to all men (Tit. 2:11).

Before this Gift can be efficacious to men, however, with respect to the end for which He was offered, and before God can consistently release them from the penalty of their

sins, *they must accept and appropriate the Gift by faith.* This we do according to the terms laid down under the new covenant (Acts 2:38). Let me state here, most emphatically, that there is *one and only one* ground of justification on the divine side, and that is *Christ's atoning blood.*

> But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin (I John 1:7).

The blood of Christ is God's only remedy for sin. (Hence the futility of culture, education, "salvation by character," "social regeneration," etc., so far as man's salvation is concerned).

(d) *That we are justified "in the name of the Lord Jesus Christ."*

> And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God (I Cor. 6:11).

Here we have a twofold implication: (1) that we are justified in the name, *i.e., by the authority* of Christ, the Head of the church.

> And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth (Matt. 28:18).
>
> And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens (Col. 1:18-20).

(2) that this justification takes place as soon as we fully yield to His authority according to the terms specified by Him in His new testament. Hence we are said to believe *unto* justification, to repent *unto* salvation, to confess *unto* salvation, but to be baptized *into* Christ.

> For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation (Rom. 10:10).
>
> For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret: but the sorrow of the world worketh death (II Cor. 7:10).
>
> For as many of you as were baptized into Christ did put on Christ (Gal. 3:27).

Baptism is the ordinance in which we yield to His name, come under His authority, and are inducted into His body (Acts 2:38).

(e) *That we are justified "in the Spirit of our God."*

> And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God (I Cor. 6:11).

That is, in the sense that the Spirit is in the gospel, giving power to it, and operating through it, to induce faith in us and to accomplish our conversion.

> And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment (John 16:8).
>
> Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth (I Pet. 1:23).

The Spirit is the acting Agent of the Godhead in our personal regeneration.

> Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God (John 3:5).
>
> Wherefore I make known unto you, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit (I Cor. 12:3).

He indwells us following justification, as the earnest or pledge of our eternal inheritance.

> Who also sealed us, and gave us the earnest of the Spirit in our hearts (II Cor. 1:22).
>
> In whom ye also, having heard the word of the truth, the gospel of your salvation,—in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory (Eph. 1:13-14).

Hence the significance of Peter's promise that all who repent and obey the gospel shall receive "the gift of the Holy Spirit" (Acts 2:38), *i.e.*, the Holy Spirit as a gift (cf. I Cor. 3:16; 6:19).

2. *We are now ready to consider our subject from the human side.* In this connection, we learn:

(a) *That justification is by faith.*

> Being therefore justified by faith, we have peace with God through our Lord Jesus Christ (Rom. 5:1).

That is, in the sense that faith is the motivating principle, induced in our hearts by the hearing of the testimony of the gospel concerning Jesus Christ (Rom. 10:17), which leads us to accept Him as our Savior (Rom. 10:9-10); and to comply with the terms which He has laid down as prerequisites of justification under the new covenant (Mark

16:16; Acts 2:38). The motivating principle on the divine side is *love;* and on the human side, *faith.*

(b) *That justification is by faith in Jesus Christ.*

> Yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified (Gal. 2:16).

It is not just mere faith that operates unto justification, but faith centered in the proper object of faith, in this case the Person, Christ Jesus (John 20:30-31; Acts 16:31).

(c) *That we are also justified by works.*

> Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Ye see that by works a man is justified, and not only by faith. And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way? (Jas. 2:21, 24, 25).

Is there discrepancy here between James and Paul? Most assuredly not, for several reasons. The works mentioned by James are not of the same kind as those mentioned by Paul.

> Because by the works of the law shall no flesh be justified in his sight; for through the law cometh the knowledge of sin (Rom. 3:20).

The "works" of Paul are "works of the law," *i.e.,* of the Law of Moses, or possibly of *moral law* in general, as embodied in the Decalogue. But the "works" of James are those of a believer, acts of obedience to the Divine Will, flowing out of an abundance of *faith.* Even these works, works of faith, do not amount to perfect obedience or embrace the whole

human obligation, but only a part of it. James concedes that the sinner is justified by faith, and denies merely that he is justified by faith *only*; that is by faith, to the exclusion of acts of faith included in it, as joint conditions with it, of justification. James, no more than Paul, teaches that man is justified by deeds, separate from faith that motivates them. James, no more than Paul, teaches that man is justified by deeds in the sense of *perfect obedience*. The "works" of James are not deeds of merit, but simply acts of faith which are conditions of justification (as, e.g., repentance, confession, and baptism). In brief, James, by inspiration

> has bound up together, belief and certain acts not separately named by him, as joint conditions of justification. These acts, therefore, can never be sundered from belief, nor be denied to be conditions of justification. From all of which it follows, that when Paul says, we are justified by belief, inasmuch as he does not say by belief *only*, thereby excluding other conditions, he must be construed as meaning, we are justified by belief as *including* these conditions. Thus there is not the remotest contrariety between the two apostles (Lard, *Commentary on Romans*, p. 131).

Conclusion

It is God that justifies—by these *six means*, viz., His grace, Christ's name, Christ's blood, the Spirit of God, our faith, and our works of faith. By what right, then, does any theologian select *one* of these six means (as, e.g., *faith*), to the exclusion of the other five, and make it the sole ground of justification? To do so is to violate the very first principles of interpretation.

Paul says that we are justified *by faith*. The theologians have added the word *alone*. This is just one of the numerous

sins for which churchmen will be held responsible in the Judgment.

"Let us draw near with a true heart, in *full assurance of faith*" (Heb. 10:22).

It is evident that the degree of happiness experienced by a convert, will vary with the degree of confidence he entertains that he has obtained a personal interest in Christ, and has been justified or forgiven. The fact of his justification itself, rests, of course, in the Divine mind alone; but in the gospel, God has furnished such assurances of the fact to the believer as to relieve him of all dubiety. . . . This assurance of justification cannot properly spring from our own hopes or convictions, but must proceed from a higher source and rest upon a Divine authority. It is unfortunate, therefore, that modern religious systems, in making the feelings alone the criteria of pardon, have presumed to neglect or reject the means which God himself has appointed in order to give the assurance. An inspired apostle, in the beginning, commanded believing penitents to "be baptized for the remission of sins," with the promise of the gift of the Holy Spirit upon their obeience (Acts 2:38); and it is evident that in this obedience and in the realization of this promise, the believer received those Divine assurances of his acceptance which were alone legitimate. . . . That the gospel reveals a justification by faith "without deeds of the law," is a doctrine most true and worthy of all acceptation. Modern system-makers seek to carry the matter still farther, and to make justification independent likewise of the institutions of the gospel itself. Without entering here into this question, it is sufficient to say, that justification is one thing, and the *assurance* of justification, or "the full assurance of faith," is another; and that, while obedience to the gospel can in no sense *procure* forgiveness, it may be essential to the *believer himself* as the divinely appointed

means of furnishing to him this assurance (R. Richardson, *Office of the Holy Spirit,* pp. 315-316).

The practical application of this somewhat didactic presentation is this: *that we cannot under any circumstances expect God to pardon our sins on the ground of any inherent good within ourselves or that we may be doing. If we are saved, it will be solely on the ground of Christ's atoning blood, and on that of our faith accepting and appropriating its benefits.* I care not how good, how refined, how eminently respectable one may be, nor how many lodges one may belong to—*without Christ, there is no hope or promise,* as respects this world and the world to come. Salvation comes only as we turn from all these earthly vanities, and throw ourselves upon the mercy of God.

Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone—
Thou must save, and Thou alone;
Nothing in my hand I bring,
Simply to Thy cross I cling.

QUESTIONS FOR DISCUSSION

1. What is "justification"? How would you explain it to a child?
2. How can a God of love send anyone to Hell?
3. Does God owe us justification? Does He owe us the *chance* to hear, believe, and be justified?
4. What does Christ's blood have to do with justification? What does all this have to do with faith?
5. What does it mean to be justified "in the name of" Jesus Christ?

6. What is the role of the Spirit in justification?
7. Are we justified by faith or works?
8. Is James in conflict with Paul on the subject of faith and works?
9. Does it matter how good we were before we were saved?

Chapter Twenty-Two

THE CONTINUITY OF FAITH

. . . and whatsoever is not of faith is sin. . . . (Rom. 14:23).

In this chapter of the *Epistle to the Romans,* Paul lays down certain principles to be followed by all Christians, with regard to the proper and improper use of Christian liberty.

These principles may be summarized as follows: (a) We should always follow after those things which make for peace within the church, the things which build one another up in the most holy faith (v. 19). (b) We do wrong whenever we use our Christian liberty (such as, e.g., in the eating of meat) in such a way as to cause injury to a weak brother by our example (vv. 19-20). Not that meat itself is unclean (as a matter of fact "all things indeed are clean" cf. I Tim. 4:3), nor that we should refrain from eating whenever our example does not cause injury to another; *but that whenever our eating does so harm a brother, we should voluntarily abstain.* (This would be a good rule by which to settle the vexing problem of so-called "popular amusements"). (c) That which may be perfectly right and proper in itself becomes injurious to us spiritually, when we make use of it in such a way or under such circumstances as to cause injury to our weak brethren (v. 20). (d) It isn't right to do *anything* whereby we cause a brother to stumble and fall (v. 21). The question is not, Is the thing right or wrong in itself? but, Does my example injure my brother? (e) It is always best to keep our liberty as a matter between ourselves and God, rather than to make such a display of it as would cause another to stumble, and thus do injury to the work of God (vv. 20, 22). (f) If we are in doubt about a matter, *i.e.,* whether we should do it or refrain from doing it, the best policy is *to take the safe course*

which would be, of course, that of abstinence (v. 23). (g) Finally, if we go ahead and do the thing about which we are doubtful, *i.e., doubtful as to whether or not we have God's approval in doing it,* then *we sin.* Our act becomes a sin because it is reckless and presumptuous: reckless, in being rash and careless; presumptuous, in being performed as to God without conviction that it is right. For "whatever is not of faith, is sin."

It is not my intention here to enlarge upon Romans 14:13, but rather to make use of it for the purpose of showing you that *faith is a continuous principle in the Christian life,* and that *it motivates and pervades all Christian worship and conduct.* It is elsewhere enumerated as one of the virtues that "abides" (I Cor. 13:13). We as Christians, *if we are true Christians,* "walk by faith, not by sight" (II Cor. 5:7). These and many other scriptures assert, with respect to our earthly pilgrimage, *the continuity of faith.*

1. *Faith is the motivating principle (on the human side) in conversion to Christ.*

(a) *Repentance* is faith manifesting itself in terms of *will, i.e.,* faith *choosing* "the better way."

> Repentance is an effect of faith: for who that believes not that God exists, can have "repentance towards God"? Repentance is sorrow for sins committed; but it is more. It is a resolution to forsake them; but it is more. It is actual "ceasing to do evil, and learning to do well." This is *"repentance unto life,"* or what is truly called *reformation.* Such is the force of the command, *"Repent, every one of you."* It is not merely, Be sorry for what you have done wrong; nor is it, Resolve to do better; nor even, Try to amend your ways; but it is actual amendment of life from the views and motives which the gospel of Christ exhibits. Gospel repentance is the

offspring of gospel light and gospel motive, and therefore, it is the effect, and not the cause, of belief of the testimony of God (A. Campbell, *Christian System*, p. 57).

(b) *Confession* is faith *speaking*. When we make the good confession, we confess "with the mouth" the conviction that is in the heart (Rom. 10:9-10; Matt. 16:16; Matt. 10:32-33).

(c) *Baptism* is faith *obeying*. "Ye became *obedient* from the heart to that pattern of teaching whereunto ye were delivered" (Rom. 6:17). What is the "teaching" alluded to, here? The *gospel*, of course, with its three facts: the death, burial and resurrection of Christ (I Cor. 15:1-4). What was the *pattern* (likeness) of that teaching? *Baptism*, the subject about which the Apostle is writing in this chapter (vv. 3-11). Baptism is the pattern, or picture, of the death, burial and resurrection of Christ. To this pattern, the Apostle says, those who were Christians at Rome, had been obedient "from the heart," *i.e.*, they had obeyed in all sincerity and earnestness, their *hearts* and *wills* had been involved in the act. (I might add, here, that where the heart and will are not involved, *there is no baptism;* hence the utter impossibility of "baptizing" infants). Baptism is the *yielding of the entire personality* ("spirit and soul and body," I Thess. 5:23) *to the authority of Christ*. It is essentially *transitional*. Hence the significance of the expression, "whereunto ye were delivered."

At first sight, this expression seems awkward and not well suited to the connection. But this arises from losing sight of the imagery which the Apostle is using. Sin is before his mind as a master to whom the disciples had been slaves; and he conceives of them as now delivered from this master to the model of teaching, to become henceforward obedient to it. The imagery is borrowed from the custom of delivering

slaves from one master to another (Lard, *Commentary on Romans*, p. 214).

In short, through baptism they had been transferred from their old relationship as *slaves to sin*, to their new relationship as *servants of Christ*. This agrees with other scriptures in which the penitent believer is said to be baptized "in the name of Jesus Christ" (Acts 2:38), *i.e.*, by His authority; according to the formula, "into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19); and "into Christ" (Gal. 3:27), *i.e.*, inducted, or incorporated, into His body, the church. Baptism should never be spoken of as a "form," or "rite" or "mere outward act," or "mere external performance." It is a sacred, spiritual, heart act; therefore essentially an *act of faith*.

2. *Faith is also the motivating principle (on the human side) in sanctification.*

(a) *The Lord's Supper*, for instance, is faith *remembering* (*i.e.*, commemorating) the suffering and death of Christ on the Cross (Matt. 26:26-29; I Cor. 11:23-30). The Lord Himself appointed this institution for His people to keep in memory of Him; and *faith* inspires them to keep the appointment.

Dear Lord, what memories crowd
  Around the sacred cup—
The upper room! Gethsemane!
  Thy foes! Thy lifting up!

O scenes of suffering love!
  Enough our souls to win;
Enough to melt our hearts and prove
  The antidote of sin.

By faith we "discern" in the unleavened loaf, His *body* which was offered as a propitiation for sin; and in the "fruit of the

vine," His *blood* which was shed for our redemption. And each time we "keep the feast" we proclaim our belief that "Christ died for our sins" and our conviction that He is coming again.

By Christ redeemed, in Christ restored,
We keep the memory adored,
And show the death of our dear Lord,
Until He come.

His body broken in our stead
Is here in this memorial bread,
And so our feeble love is fed,
Until He come.

The streams of His dread agony,
His lifeblood shed for us, we see;
The wine shall tell the mystery
Until He come.

O blessed hope! With this elate,
Let not your hearts be desolate,
But, strong in faith, in patience wait
Until He come.

— *George Rawson*

A universal principle underlying the ordinances of God is the recognition of His authority. That principle is inexorable. There is no exception. We do not, we can not, we must not, await the dictum of reason. To do so is to darken the light of faith.

"We walk by faith; we can not know,
For knowledge is of things we see."

Abraham could see no reason for offering up Isaac upon Mount Moriah; there seemed every reason why he should not offer the child of promise. But by faith he walked, not by sight. Reason would have forbidden Moses to refuse the

luxurious splendor of the Egyptian court. Reason would have returned every sacrificial lamb to its owner's fold, every sacrificial dove to its nest. Reason made the Cross itself a stumblingblock to the Jew, and foolishness to the Greek; faith makes that same Cross the essence of God's wisdom and power. And faith makes the ordinances that speak in silent eloquence of the Cross, powerful aids in conversion and in Christian living. Like the rest of our faith, they stand not in the wisdom of men, but in the wisdom of God (A.G. Smith, *Christian Standard*, Dec. 15, 1928).

Jesus, forgive if I should break
  This bread, or of this wine partake,
  Then walk the path of fear.
Jesus, who trod Gethsemane,
And smiled at death of Calvary,
  Remove from me the spear
Of cringing, mocking unbelief—
Give me the faith of Golgotha's thief.

— William Allen Ward

(b) *Every manifestation of Christian liberality is faith acknowledging God's ownership and our stewardship.* There are three distinct notions of property ownership in vogue today. First, there is the *pagan* notion that *self* owns all it possesses. Frequently I hear church members say, "*I* own so many acres of land," etc. This is heathenism pure and simple, and there is plenty of it in the modern church. Second, there is the *communistic* view, that everything should be owned by the *state*. Third, there is the *Christian* view, that *God* owns everything; that man merely possesses; and that man's relation to God is that of a steward or trustee, who shall eventually be called upon to give an accounting of his stewardship. This is the correct view. This is the *attitude of*

faith. Faith tells us that when we die we can take nothing of this world's goods with us into the next; that here we are merely the users of that which God permits us to accumulate through honest labor; and that we should therefore recognize His ownership and our trusteeship by bringing our offerings, even to the extent of all we have if the emergency necessitates, into His storehouse for the upbuilding of His kingdom and for the relief of our brethren. Hence we read that the Jerusalem church continued stedfastly in "fellowship" (Acts 2:42). The Greek word *koinonia,* used in this scripture, is rendered "contribution," in Rom. 15:26. In II Cor. 8:4, it is rendered "fellowship in the ministering to the saints." This particular fellowship that characterized the Jerusalem church was evidently that of the contribution and distribution of tithes and offerings.

> And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need (Acts 2:44-45).
>
> And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need (Acts 4:32-35).

The example set for us by this first church of Christ was intended to be a pattern for every local congregation of

Christians in every age of the present dispensation. The offering of substance has always been, by divine authority, an essential part of true worship.

> Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come (I Cor. 16:1-2).

(c) *Meditation is faith pondering the great terms and truths of divine revelation.* What a blessed privilege to sit down in the "quiet hour" and just think about God, Christ, the Holy Spirit, the Bible, angels, man, love, light, life, joy, righteousness, peace, faith, penitence, baptism, communion, prayer, heaven, immortality, judgment, etc.! What holy enlightenment comes to us as these great themes unfold when we turn them over in our minds! Noble thinking will always manifest itself in noble living.

> Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things (Phil. 4:8).

For "as one thinketh *within himself,* so is he" (Prov. 23:7). *What must one think to be saved?* is a great question, because thinking leads to reasoning, reasoning to understanding, understanding to believing, and believing to doing. The great trouble with people in this day and age is that they have quit thinking. They not only never think about spiritual things—they never think very deeply or seriously about

anything. They let newspapers, priests, clergymen, and flannel-mouthed politicians do their thinking for them; and thus allow themselves to be led around from pillar to post like "dumb, driven cattle." This will eventually spell tragedy to our nation. Even within the household of the faith, meditation has indeed become "a lost art." It has gone the way of Bible study, prayer and the family altar. These losses are but unfailing evidences of the modern church's loss and lack of faith.

Take time to be holy, speak oft with thy Lord;
Abide in Him always, and feed on His Word;
Make friends of God's children, help those who are weak,
Forgetting in nothing His blessing to seek.

Take time to be holy, the world rushes on;
Spend much time in secret, with Jesus alone;
By looking to Jesus, like Him thou shalt be;
Thy friends in thy conduct His likeness shall see.

Take time to be holy, be calm in thy soul,
Each thought and each motive beneath His control;
Thus led by His Spirit to fountains of love,
Thou soon shalt be fitted for service above.

(d) *Prayer is faith communing with the heavenly Father.* Faith leads us:

(1) To pray. "And *when* ye pray" (Matt. 6:5): our Master takes it for granted that we shall pray.

(2) To address our prayers to the Father.

But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee. After this manner therefore pray ye. Our Father who art in heaven, Hallowed be thy name (Matt. 6:6, 9).

(3) To offer our prayers "in the name of Jesus Christ," our Mediator.

> All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you (John 16:15).
>
> Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me (John 14:6).
>
> For there is one God, one mediator also between God and men, himself man, Christ Jesus (I Tim. 2:5).

Faith tells us that we can no longer pray to God unaided as the Jew prayed, but that we approach the Father through Christ, the Advocate.

(4) To be right with God ourselves before we pray.

> If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you (John 15:7).
>
> Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working (Jas. 5:16).

(5) To pray concerning spiritual things rather than material.

> For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things (Matt. 6:32).
>
> And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered (Rom. 8:26).
>
> Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures (Jas. 4:3).

(6) To offer up our prayers "believing," *i.e.*, believing that God will hear and answer as He sees best for us.

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive (Matt. 21:22).

(7) To confess our sins to God in prayer.

If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness (I John 1:9).

Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee (Acts 8:22).

And I prayed unto Jehovah my God, and made confession, and said, Oh, Lord, the great and dreadful God, who keepeth covenant and lovingkindness with them that love him and keep his commandments, we have sinned, and have dealt perversely, and have done wickedly, and have rebelled, even turning aside from thy precepts and from thine ordinances (Dan. 9:4-5).

(8) To "pray without ceasing."

Pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you-ward (I Thess. 5:17-18).

We can talk with God at home, in our office, at the shop, walking down the street, anywhere.

(9) To ever include in our prayers, "not as I will, but as thou wilt."

And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt (Matt. 26:39).

For that ye ought to say, If the Lord will, we shall both live, and do this or that (Jas. 4:15).

This declaration of submission is essential to genuine prayer.

From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat:
'Tis found beneath the mercy seat.

There is a place where Jesus sheds
The oil of gladness on our heads;
A place of all on earth most sweet;
It is the blood-bought mercy seat.

There is a spot where spirits blend,
Where friend holds fellowship with friend;
Tho' sundered far, by faith they meet
Around one common mercy seat.

O may my hand forget her skill,
My tongue be silent, cold and still,
This bounding heart forget to beat,
If I forget the mercy seat!

— *Hugh Stowell*

Conclusion

Thus it will be seen that every act, every service, every obedience rendered in the process of Christian growth and sanctification, is an exercise of faith. Faith is continuous; it stretches from the grave of water, to the grave of dust and earth. It permeates all that we think and say and do as Christians; for "whatsoever is not of faith is sin." Therefore since faith comes by hearing the word of Christ (Rom. 10:17), how essential it is that we allow "the word of Christ to dwell in us richly" (Col. 3:16; cf. v. 17).

QUESTIONS FOR DISCUSSION

1. Should we always abstain from anything any Christian brother disapproves?

2. How does faith express itself in repentance? in confession? in baptism?
3. How does faith operate in the process of sanctification?
4. Consider the ordinances of the old covenant (sacrifices and rituals) and of the new covenant (baptism and the Lord's Supper). Is it human reason or is it faith that gives them significance?
5. How does stewardship relate to faith?
6. Do you have to give God money to be saved?
7. How does prayer relate to faith?
8. Is there any activity of the Christian's life that does not directly involve faith?

Chapter Twenty-Three

WHAT CAN WE BELIEVE?

Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed (John 20:29).

We have in John 20:19-29 the remarkable story of an honest doubter and the slaying of his doubts.

"Doubting Thomas"—so he has gone down in our thinking and in our literature. Be it said to his credit, however, Thomas was an *honest* doubter. He didn't doubt because he *wanted* to, as is the case with most of our present-day agnostics and skeptics. Thomas didn't want to doubt. He wanted to believe. I imagine that he was a moody, temperamental sort of fellow; consequently there were times when misgivings pressed down upon his soul, when grave thoughts taunted him with their interrogations, when in moments of spiritual depression he just couldn't "know the way."

Thomas saith unto him, Lord, we know not whither thou goest; how know we the way? (John 14:5).

Our Lord evidently believed in Thomas, however. He had repeatedly refused to give the Pharisees the "sign" they asked for, because He knew their doubts were those of blind prejudice. All the miracles He might have performed, which in fact He had performed before their very eyes (cf. John 11:41-42), would never have convinced them. They were blind because they *didn't want to see.* They were hopelessly blind. Not so, Thomas. He was honest. So, when he cried, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe!" the very words in which he clothed his doubts evinced his supreme passion

for evidence that would slay his misgivings. I am glad that Jesus did not disappoint him. "After eight days again his disciples were within, and Thomas with them." Thomas had been absent the first time. But now he was with them. He was with them because he wanted to see for himself if this almost incredible story which they had told him could possibly be true. I am sure he was hoping against hope that it might be true.

> Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side; and be not faithless, but believing.

And with that evidence before his very eyes, Thomas broke down, and in exaltation and contrition his lips formulated a confession which poured forth from the very depths of his heart, "My Lord and my God!" This confession is not second even to that good confession which Simon Peter had voiced on a prior occasion (Matt. 16:16). It was then that Jesus spoke the words: "Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed."

Most of us go through life with doubts and misgivings, such as Thomas had.

There are so many things that seem to be all wrong in this world of ours, so many insoluble riddles connected with the mystery of living, so many questions that vex us at every turn of the road, that at times we break down and say, in the words of that poor, bewildered father who brought his epileptic boy to Jesus to be healed, "I believe; help thou my unbelief," (Mark 9:24). There are times when we doubt

God and His goodness, many times when we doubt our fellow-man, and times even when we doubt ourselves. Most of us can say, with Thomas Hood, if we are willing to be candid:

I remember, I remember
The fir trees, dark and high;
I used to think their slender tops
Were close against the sky.
It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from heaven
Than when I was a boy.

It was an easy thing to dream and plan and build castles in Spain, when we lay upon the green grass of unenlightened childhood and watched the fleecy clouds of fantasy chase each other across the firmament of our imagination; but now that we have grown up and rubbed elbows with the sordid world of men in which we live, have experienced its discouragements and disillusionments; now that the eyes of our understanding have been opened, there are many times when we indulge in the serious pastime of conjecture, and wonder what it's all about and what the end of it all will be, for us and for those whom we love.

There are two kinds of doubters: (1) the dishonest doubter, the quibbler; (2) the honest doubter, like Thomas.

I repeat that I am glad Jesus went to the trouble of convincing Thomas. The incident teaches me that no human being will be consigned to the place of eternal remorse because of his honest doubts. It teaches me, too, that for the honest doubter, the evidence is at hand to slay his doubts if he will but look for it. Jesus has told him to "seek," and has promised that if he shall do so, he shall "find" (Matt. 7:7).

It is the dishonest doubter, the quibbler, the arguer, the man who doubts because he wants to, or because he is blinded by prejudice, or because he thinks it is smart to do so—this is the doubter who will eventually pay the penalty. For "he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God" (John 3:18). For the one who is *wilfully* ignorant and skeptical, there is no hope.

The gospel message is addressed, therefore, to honest doubters.

It would be folly to deliver any sort of a message to a dishonest doubter. It would be a waste of time and effort. It would be "casting pearls before swine," as Jesus says (Matt. 7:6). But for the honest doubter there is always hope. There is more than hope—there is the promise: "Ask, and it shall be given you."

We are living in an age of doubt. The average man of today is looking for assurance, for a way out of the prevailing confusion, for a ray of light to shine in the darkness of this world's babble. He is asking: *What few simple things can we believe, what few beliefs can we hold to, what few convictions can we treasure,* that will secure for us such pearls of great price as contentment, happiness and salvation (whatever that term may include); that will help us to solve the riddle of everyday existence and to face the future with heads "bloody" perhaps, but "unbowed"; that will enable us to look upon the mysteries of life and death without anxiety or fear, to say with Henley:

> And yet the menace of the years,
> Finds, and shall find, me unafraid?

It is my intention to adduce a few simple matters which we can believe as average men and women, a few matters

which it is more reasonable to believe than to not believe; and in so doing I shall appeal largely to observation, experience and ordinary common sense.

1. *We can believe that God is.*

> And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him (Heb. 11:6).

There are so many things in this world that convince me that there is a God, so many things I find it impossible to explain without God. There are three things in particular, three matters of everyday existence, so commonplace that we are prone to overlook their significance.

First, there is *life.* What is it? I do not know. I don't know of anyone who does know. We know that the essential principle of life is *growth,* but we couldn't explain what life is if our lives were to depend upon it. We cannot even classify it—we don't know what kind of a *force* it is. You *live;* you don't believe that, you *know* it as a matter of experience. You know that this mystery called *life* sets you apart from the *things* which surround you, and makes you nobler than they. You know that you were *born,* not *made;* that the life which you enjoy was handed down to you by your parents, and their life in turn from their parents, and so on. Now it has been conceded by all scientists that *things* of themselves have never been known to generate *life.* Hence it follows that this stream of life must have originated somewhere, sometime, in the Source of all life. The evolutionist may trace the line of descent, according to his hypothesis, back to the famous "primordial cell," but he hasn't explained anything. The question is: *How did life get into that cell?* There is only one answer: *There must be a Source of life,*

and this Source of life must be God. We remember, too, that the source of a stream is always higher than its outlet; therefore it is reasonable to conclude that if the outlet of this stream of life is human personality, as observation proves that it is, then the source must be in a higher than human Personality. This is exactly what the Bible teaches. It teaches that God created the body of man in the beginning, and then "breathed into it the breath" (or spirit) of life; and that the man was thus created "a living soul" (Gen. 2:7). This is reasonable. It is so much more reasonable to begin with God and reason down, than it is to begin with a piece of dirt and reason up. To begin with God explains everything; to begin with a piece of dirt explains nothing. Life, then, is conclusive evidence of God.

Secondly, there is *law.* Scientists tell us that we live in a world of law; not even the principle of "indeterminateness" can overthrow the obvious fact that nature as a whole is orderly in her processes. But what is law? Take the law of gravitation, for instance. It tells us how the heavenly bodies act in relation to one another: "directly as the mass and inversely as the square of the distance," I believe. This is *how* they act. But the big question is: *What causes them to act in this manner?* A clock will strike every hour. What is the cause of its striking every hour? The energy concealed in the hidden spring, you say. But is not the original cause the *mind* of the person who made the first clock and put the hidden spring in it? So this universe of ours may be likened unto a great clock. It moves along certain well-established lines. It must so operate, else there would be collision, chaos and destruction. But the source of all law and order in it, and of the authority back of the law, is the *Will of the Lawgiver.* Here we again reach back, and up,

to Divine Personality, for the obvious reason that *will* belongs to *personality* and not to *things*. This Divine Personality we call God. This is what the Bible teaches; that the source of all natural and moral law is God, and that its expression is the Word of God, who became flesh and dwelt among us. Word is of course the revelation, or expression, of will.

> In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made (John 1:1-3).

(Cf. Psa. 33:6-9; 148:5-6; Col. 1:16-17; Heb. 1:1-3; II Pet. 3:5-7; Rom. 3:20; 7:7; etc.). Law is the second conclusive proof of God, the Lawgiver, whose will is the constitution of this physical and moral universe.

Thirdly, there is *love*. This would be a dreary world indeed, if it were just a world of things, without love. As Francis W. Bourdillon has written:

> The night has a thousand eyes,
> And the day but one;
> Yet the light of the bright world dies
> With the dying sun.
>
> The mind has a thousand eyes,
> And the heart but one;
> Yet the light of a whole life dies
> When love is done.

Love is the master emotion of our universe. Despite what critics and cynics have said to the contrary, love rules in the world of men. It may manifest itself in various forms, such as in the love of sweethearts for each other, the love of husband for wife and wife for husband, the love of parents

for their children, brotherly love, the love of a mother for her son, the love of a patriot for his country, etc. But what are all these emotions but reflections of the Great Lover, but "heart throbs of our heavenly Father?" I am reminded, too, that love can be experienced only by a person. There could be no such master passion in a cold, lifeless world of *things*, because things are incapable of loving. No one can explain the origin or operation of love in this world of ours, without a God of love. Here we find that reason is again in accord with revelation, for the Bible teaches that our God is a God of love.

> He that loveth not knoweth not God; for God is love (I John 4:8).

He is a God who "so *loved* the world that He gave His only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16; cf. John 15:13). *Here, then, we have three indisputable evidences of God: Life, Law, and Love; these three; and the greatest of these is love (I Cor. 13).*

2. We can believe that our God is a Person. It would be unreasonable to believe otherwise.

After analyzing myself, I couldn't believe otherwise. I have intelligence. I have feeling. I have will. I think it is quite generally agreed that these are essential attributes of personality; therefore I am a person. And since I have intelligence, feeling and will, God must also have intelligence, feeling and will; otherwise He would be my inferior, and would cease to be God to me; and if God has intelligence, feeling and will, therefore *God must be a Person.* I reject the pantheistic notion that God is identical with Nature, or that God is "the totality of things," for the obvious reason that I myself am superior to Nature, and if God and Nature were

the same, then I should be superior to God. I reject, too, all such notions as that God is principle, abstraction, or impersonal energy, or anything of the sort, for the simple reason that these are merely conveniences of speech and describe nothing, and especially nothing that can exercise intelligence, feeling and will. As Bruce Barton has written:

> I know that my intelligence (and by *me* I mean of course, mankind) is the highest and most powerful thing in the natural universe. Nature is subject to it, for I can harness the winds and the water-falls, remove mountains and cause rivers to turn back on their courses. All animals are subject to it, for I can outthink and outplan them. They have a wide range of emotions; they fear, hate, love, sorrow, perhaps they dream. But I alone stand erect, looking back as well as forward, capitalizing experience, predicating the future on my memory of the past, seeing for myself, in imagination, a more favorable set of circumstances and proceeding by my own will to make my dreams come true. . . . Because I have intelligence there must be Intelligence behind the universe. Why? Because otherwise the universe has created something greater than itself, for it has created me; and the assumption that the lesser can produce the greater, that something can come out of nothing, does violence to my common sense. I cannot conceive or accept it. In other words, because I am, I believe God is (*What Can A Man Believe?* pp. 156-157).

To this I add: *Because I am a person, I believe that God is a Person.* This is in exact accord with Bible teaching. I read in scripture that God "created man in his own image" (Gen. 1:27). What does this mean? Simply this: that man is God's likeness or reflection; that as God is a person, so man is a person. (Man is the image of God, *i.e., natural,* or *personal*

likeness. But Jesus was the "very image" of God, (Heb. 1:3), *i.e., moral* and *supernatural,* as well as *personal*).

I recall, of course, in presenting this argument, the contention of the philosophers that "all gods have been created in the image of the men who worshiped them." *Xenophanes* was the first, I believe, to bring this charge of "anthropomorphism" against religion. "The lions, if they would have pictured a god," he says, "would have pictured him in fashion like a lion; the horses, like a horse; the oxen, like an ox"; and man, it is implied, with no more justification, as inevitably considers Him a magnified man. *Spinoza,* in similar strain, says: "I believe that a triangle if it could speak would say that God is eminently triangular; and a circle that the divine nature is eminently circular; and thus would every one ascribe his own attributes to God." "The plausibility, and therefore the malignity, of this fallacy," writes J.R. Illingworth, *Personality: Human and Divine,* "consists in the fact that it is half a truth." But the sophistry of it consists in supposing a something that *cannot be* (any more than the frequently-supposed meeting of an "irresistible force" and an "immovable object"); and in reasoning from a basis of *impossibility* to that of *possibility.* What I mean to say is that lions, horses, oxen, triangles, circles, etc., are *incapable* of imagining any kind of a god, or of formulating any notion of God whatsoever. In fact man is the only creature who is capable of formulating any notion of God. Therefore my argument still stands, that his God could not by any rule of logic be less than he, or inferior to him in any respect, and still be God. Moreover, if you ask me *where my God came from,* I reply that *He never came from anything nor anywhere;* that He is without beginning or end; that He has always been, now is, and will always be THE I AM (Exo. 3:14). Of

course my finite mind is incapable of apprehending fully this transcendent truth, yet to me it is perfectly logical. For, if my God did have a beginning, He is *finite*, and ceases to be God to me. If God isn't Infinity, He isn't anything; and Infinity isn't Eternal, there is no such thing as Infinity—that's all there is to it. My God, therefore, is a Person; the Person who revealed His eternal NAME *first* to Moses, I AM THAT I AM. This great and incommunicable NAME takes in every attribute of Infinity.

3. *We can believe that our God has revealed Himself to man.*

We can believe this, first, because it is so obvious *that man is in sin.* No getting around this fact! Only a blind fanatic would attempt to deny it. Sin is everywhere—its effects are visible, its consequences are evident throughout all human society. To deny the fact of sin is to deny the testimony of *personal experience.* I *know* that I have sinned. I know it as a matter of experience. I would be a consummate spiritual egotist to deny it. I know, too, that all accountable human beings are like me in this respect; and that, if they were willing to be perfectly candid, they would so testify. It is a fact that cannot be successfully denied that "all have sinned, and fall short of the glory of God" (Rom. 3:23). Regardless of how and under what circumstances sin originated (I do not have sufficient time in this connection for a discussion of the problem of the origin of evil), the fact is obvious that it is in the world and in every human heart. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). Sin is here, it must be met, and it must be dealt with, by each of us; and my own experience is that I cannot, alone and unaided, deal with it successfully. I need help, and my God knows that I need help, and because He knows this He will not leave me helpless.

We can believe this, in the second place, because *our God is a God of love and compassion;* and a God of love would never allow His creatures to become lost in sin, in danger of perishing utterly, without doing everything in His power, consistent with His nature, to rescue and uplift and save them. This to me is the quite rational explanation of the Incarnation. It is *only natural for one who loves to espouse the cause and needs of the one who is loved.* A mother who loves her boy will make his problems her problems. She will insist upon sharing them. She will rejoice with him in his triumphs, and suffer with him in his defeats; and if the whole world turns against him, she will believe in him and encourage him to be a man and press on. The citizen who loves his country will espouse his country's needs, and will suffer, bleed and die for his country whenever the emergency requires it. In like manner a God who loves His creatures will enter into their problems and trials, will rejoice with them and suffer with them if needs be. He will espouse their cause and *become one with them* in order to help them solve their spiritual problems and attain their spiritual aspirations and realize their spiritual hopes. This explains to me fully why "the Word became flesh and dwelt among us" (John 1:14).

> Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage. For verily not to angels doth he give help, but he giveth help to the seed of Abraham. Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things

> pertaining to God, to make propitiation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted (Heb. 2:14-18).

When God looked down upon man and saw him in sin, in a lost condition, and in danger of perishing forever, He came to his rescue; and He did for man what man could not do for himself. He provided an Atonement that sustained the majesty of the divine law which man had transgressed; and He made, at the same time, a supreme demonstration of love, in terms of sacrifice, that was calculated to woo and win His creatures back into covenant relationship with Himself. God went *all the way* to save us. He did it because He so *loved* the world (John 3:16). Greater love has no *man* than this, that he lay down his life for his friends (John 15:13); but our God, in the person of His only begotten Son, manifested even a greater love in that He lay down His life for His *enemies* as well as His friends (Luke 23:34). This is the reason why "the death of the Cross" was the Supreme Sacrifice of all ages. *All this seems, to me, so reasonable and natural that I cannot help but believe it.*

4. *We can believe that our God has revealed Himself fully ("once at the end of the ages," Heb. 9:26), in and through Jesus Christ, His Son.*

I wish that I had the space here to show you how God began revealing Himself in the early ages of the world; how He continued to reveal Himself *progressively,* here a little, there a little, line upon line, precept upon precept, as man made progress in his ability to understand divine truth as it was revealed; how He inspired "holy men of old" to make and keep a faithful record of His progressive revelation, in the book we call the Bible; how He authenticated the revelation and the human instrumentalities through whom it was

handed down, by "mighty works and wonders and signs" (*i.e.*, miracles); and how this revelation attained perfection and reached its consummation in the person and work of Jesus of Nazareth, the Incarnate Word, Immanuel ("which is, being interpreted, God with us," Matt. 1:23). But to go into all these matters, matters just as reasonable and logical as those which I have already presented, would necessitate several chapters. Suffice it to call attention to the fact that Jesus Himself has said all that needs to be said on this subject, in one brief, concise statement of fact: *"He that hath seen me hath seen the Father"* (John 14:9). *If this isn't true, then the One who said it must have been the greatest fraud, blasphemer and impostor who ever lived on this earth.* This is the long of it, the short of it, and the all of it: the conclusion of the whole matter.

> If the Ultimate Reality then be a person, where can He be found? There are those who would find Him in the things He has made. By a study of the universe, its laws, processes, mechanisms, they hope to find Him. Obviously this is impossible. To illustrate: Mr. Ford has scattered cars all over the world. No one would expect to find Henry Ford hidden in the mechanism of one or all his cars. His wisdom, genius and mechanical skill are revealed there, but not the man himself. Even so we find God's wisdom revealed in the laws, processes and principles of life found in nature and in the universe, but not God Himself. "Canst thou by searching find out God?" (Job 11:7). He is not discovered by intellectual processes, prying into nature's secrets, but is revealed through the Bible and in the face of Christ. *Since the Ultimate Reality must be a personality, it is not incredible that He should reveal Himself in and through a personality.* This Christians believe He has done in Christ. In His Son, He has shown His wisdom, will, purposes, justice and love (W. A. Fite, *Christian Evangelist*, July 31, 1930).

But can we believe the testimony presented in the gospel records about Jesus? Are these records reliable and authentic? I shall ask Papini to answer these questions, which he does, in his "Introduction" to his *Life of Christ,* as follows:

> The author bases his book on the Gospels; as much, let it be understood, on the synoptic gospels as on the fourth. He confesses that he has no interest in the endless dissertations and disputes over the authority of the four Gospels, over their dates and interpolations, over their mutual relationship, and over their probabilities and sources. We have no older nor no other documents, contemporaneous, Jewish or Pagan, which would permit us to correct them or to deny them. He who goes into all this minute investigation can destroy many doctrines, but he cannot advance the true knowledge of Christ by a single step. Christ is in the Gospels, in the apostolic tradition, and in the Church. Outside of that is darkness and silence. He who accepts the four Gospels must accept them wholly, entire, syllable by syllable—or else reject them from the first to the last and say, "We know nothing." To attempt in these texts to differentiate what is sure from what is probable, what is historic from what is legendary, what is original from what has been added, the primitive from the dogmatic is a hopeless undertaking, which almost always ends in defeat, in the despair of the readers, who in the midst of this hubbub of contradictory systems, changing from one decade to another, end by understanding nothing and by letting it all drop. The most famous New Testament authorities agree on only one thing, that the Church was able to select in the great mass of primitive literature the oldest Gospels thought up to that time to be the most reliable. No more need be asked (pp. 11-12).

This statement covers the ground thoroughly. The average man isn't interested in the mass of critical material which has

been built up by the "scholars" pertaining to the reliability of the gospel records. He knows that nine-tenths of it is pure speculation and theory. He is interested, though, *in the matchless Personality and Life that is revealed in those records,* and that is sufficient.

The Person and Life of Jesus are the outstanding facts in all human history. Let me say here that it is passing strange that our modern "liberals" who seem to be exhausting themselves in vain attempts to explain away the supernatural element in the life of Jesus, cannot realize that even if they were to succeed in doing so, they would still be leaving unexplained the greatest mystery of all, *the mystery of His immaculate character, life and example.* One of the finest treatments of the subject of Christ's Person, and the relation between His Person and the miracles and works associated therewith in the gospel records, that I have ever read, is that given by Dr. E. Stanley Jones, in Chapter IX. (entitled "What or Whom") of his widely-read book, *The Christ of the Indian Road.*

> Here, is the central miracle of Christianity: Christ. The central miracle is not the resurrection or the virgin birth or any of the other miracles: the central miracle is just this Person, for he rises in sinless grandeur above life. He is life's Sinless Exception, therefore a miracle. Now, turn from that Central Miracle toward these lesser miracles and they become credible in the light of his Person. Being what he was, it would be amazing if he did not touch blind eyes and make the lame to walk. These miracles fit in with the central miracle of his Person. "Being a miracle, it would be a miracle if he did not perform miracles." The miracles do not carry Jesus—he carries them. The "whom" carries the "what," the Person carries the manifestation.

In the light of his Person I see no difficulty whatever in believing in the virgin birth. Since he rose above life in sinless grandeur, it becomes possible to believe that he arose above the ordinary processes of birth. "The virgin life of Jesus makes it possible to believe in the virgin birth of Jesus." An Arya Samajist asked me if I could produce in human history another example of the virgin birth. I replied that I could not, for I could not produce another Jesus Christ. He was the Unique, and therefore did the unique. A converted Jew was talking to an unconverted Jew, when the latter asked: "Suppose there were a son born among us and it were claimed that he was born of a virgin, would you believe it?" The converted Jew very thoughtfully replied, "I would if he were such a Son." That is the point. *He* makes it possible to believe in *it*. But the virgin birth does not carry Jesus; he carried it. When the emphasis is on the *whom* then the *how* becomes credible. . . . In regard to the resurrection the same things hold. Jesus rose above life. This makes it perfectly credible that he would rise above death. Two things take us all—sin and death. Jesus conquered the first—our own inward moral consciousness being witness. Will he conquer the second? It would be surprising if he did not. I say it reverently: if Jesus did not rise from the dead, he ought to have done so. The whole thing would come out wrong if the grave had held him captive. When the broken and dispirited disciples, now radiant with a wild hope, whispered to each other, "He is risen," they were simply echoing what his whole life had done. Throughout his life he arose. Where we sank, he arose. The resurrection fits in with that fact. There must be an empty tomb where there is such fulness of life. Jesus carries the resurrection. . . . Do not misunderstand me. The *whats* of Christianity are important. A body of doctrine is bound to grow up around him. We cannot do without doctrine, but I am so anxious for the purity of doctrine that I want

it to be held in the white light of his Person and under the constant corrective of his living Mind. . . . But we must hold in mind that no doctrine, however true, no statement, however correct, no teaching, however pure, can save a man. "We are saved by a Person and only by a Person, and, as far as I know, by only one Person," said Bishop McDowell. Only Life can lift life (pp. 169-172).

To be brought face to face with Napoleon is to become war-conscious. To be brought face to face with Shakespeare is to become drama-conscious. To be brought face to face with George Washington is to become America-conscious. To be brought face to face with Jesus Christ is to become God-conscious. . . . What have our psychologists and sociologists and philosophers, who have thrown the Christian Gospel aside, to tell us about God? Their God has no name. They spell ether, or the cosmos, or force, or electricity, or electrons, or energy, or evolution with a capital and let it substitute for God. The fact is, you lose your God-consciousness when you follow their lead but when you are in the presence of Christ you immediately become God-conscious.

The eminent scientist, G.J. Romanes, who had drifted out of his Christian faith only to rediscover it, points out that with all the subsequent growth of human knowledge, whether in science, economics or elsewhere, there is no teaching of Jesus which has had to be discounted or set aside. Concerning no other teacher can that be said. Everywhere in the best writings of the non-Christian world you discover grains of gleaming thought, but also bushels of chaff which we in our day lay aside with a smile. When we touch Jesus, He has an answer which abides. He challenges our reason and convinces our intellect. Perplexed with her mother's inability to answer her searching questions a little child said, "I wish I had ten minutes with God." We have all felt like that. There are questions that we want to ask. Well, then, let us ask

them. We will find to all our questions that Jesus has an answer. Today, as long ago, He will answer and tell us the truth (Hugh Thomson Kerr, *Old Things New*, 43, 103).

Even avowed "liberals" and opponents of the "supernatural" admit the uniqueness and sinlessness of Jesus. It is the Christ of Luke's gospel, concedes Bernard Shaw, that has "conquered the world." J. Middleton Murry, in his *Jesus—Man of Genius*, says: "After Jesus had lived and died in it the world was never the same again. A new and unknown spiritual energy entered into the process of human life. It is not exhausted; so far as one can see, it never will be exhausted; and we, for our part, believe it is only now entering on a phase of plenary power." A. Maude Royden writes:

> In Jesus Christ we recognize humanity at its best. This has been the verdict upon him of his brothers and sisters, the rest of mankind. To this day men, even while they shrug their shoulders at the impossibility of it, admit if we were all like Christ our problems would be solved. What is this but to admit that to be like him is to be in perfect harmony with the purpose of God?" (*I Believe In God*, p. 127).

Says Emil Ludwig: "All Jesus' miracles might be shown to have been no miracles, or a hundred new miracles might be successfully ascribed to him; neither the one nor the other would diminish his greatness" (*The Son of Man*, "To the Reader," xiii.). And H.G. Wells is moved to ask, "Is it any wonder that to this day this Galilean is too much for our small hearts?" (*The Outline of History*, p. 505).

Jesus Himself used many striking metaphors to explain the mystery of His Person. "The way, and the truth, and the life," John 14:6. "The bread of life," John 6:35, 48. "Living

water," John 7:38; 4:14. "The door of the sheep," John 10:7, 9, etc.

This is the high claim we make for our Christ. We assert that he is the only one who has carried the spotless purity of childhood through youth and manhood; the only one who has passed through life, touching it at every point, and then emerging from the tomb and going back to the bosom of the Father as pure as when he came. And this is the claim he makes for himself. Speaking to those who were thirsting for his blood, he said: "Who of you convicteth me of sin?" (John 8:46). And this challenge has been ringing down through the ages from that day to this, and no man has yet been able to convict him of sin" (M.M. Davis, *How To Be Saved*, p. 76).

Our Lord's sinlessness, His perfect character, the quality of utter and consummate divine Love which filled Him, His supreme self-giving in sacrifice, "the persuasive power of His self-sacrificing love," the Reconciliation or Atonement, its effect in us and in others—all these are either matters of direct religious experience, verifiable in greater or less degree directly and immediately, or are matters of value, which depend upon recognition, insight, not upon logical, historical, or scientific demonstration; and modern science and philosophy have not one word to say against them (Frederick C. Grant, *New Horizons of the Christian Faith*, pp. 268-269).

The dominant conception of the revelation of God in the flesh had set the lines for all possible revelation. The Word must become flesh, in some fuller and complete form than man had ever known. The incarnation was the one and only way of God's manifestation to man which was to be expected upon the earth. From the beginning God had been the true light that, coming into the world, lighteth every man. Nothing could have been more probable, and nothing more obviously

fitting when it was manifest, than that One should come at last saying, "I am the Light of the world." (Kelman, *The Foundation of Faith*, p. 125).

The word that best gathers up the central truth concerning Christianity is the great word of the Fourth Gospel, "I am come that they may have life, and may have it abundantly'" (William Newton Clarke, *The Ideal of Jesus*, p. 279).

No one can understand Jesus who does not understand his teaching; but no one can understand his teaching who does not understand his life and death. The teaching without the life, the life without the teaching—these are incomprehensible. Because Jesus taught Life itself—not how to live—but Life. In the words of the man who was in spirit, but not in fact, his beloved disciple, who understood once and for all the eternal significance of his Master, Jesus "came that we might have life and have it more abundantly." We have to know him after the flesh. There is for us no other way. But to know him after the flesh is to know him after the spirit; for we shall find that he was, in very truth, the ineffable Word made Flesh (J. Middleton Murry, *Jesus-Man of Genius*, Preface, xii-xiii).

Explain it as one may, the incomparably transforming effect of this dynamic personality upon human life and thought is demonstrated historic fact. Where Christ gains a hold upon human thought and life, there the Fatherhood of God becomes a vital, puissant, working belief. It enters into all the avenues of thought and conduct; it transforms nature and human nature; it begets the exultant conviction, "Now are we sons of God and it is not yet made manifest what we shall be" (John Wright Buckham, *The Humanity of God*, p. 221).

Christianity is the only faith which puts to the front the most terrible of facts (death), and makes for its symbol a

cross. Why should the Christ have bled? After all these centuries there is no clearer word than Browning's:

> What lacks then of perfection fit for God,
> But just the instance which this tale affords
> Of love without a limit? So is strength,
> So is intelligence, let love be so,
> Unlimited in self-sacrifice,
> Then is the tale true and God shows complete.

When, as detached bystanders, we look upon his features, as it were, in profile, considering them singly and in repose, we seem to find none that is not human, none at least that does not belong to the nature which God designed for man. But let us move in front and catch his glance, so that the personality which lived by means of these human endowments may pierce our consciousness with a look in which its eager passion and its tender pity, its searching purity and its gracious comprehendingness, its assurance of a world-redeeming vocation and its unaffected neighborliness, its kingly demands and its selfless devotion, make simultaneous impact on our souls, and we shall then lose all intent to measure or to classify; we shall know ourselves in the presence of the utterly unique—One who exacts worship instead of submitting to appraisal. Merely look at Jesus, and you behold a Man. But meet him face to face in the inwardness of of comradeship and obedience, of faltering need and kingly succor, and you know yourself to be meeting the very Person, the very Self of God. I do not explain this; I simply testify" (Hogg, *Redemption From This World*, pp. 65-66).

Many teachers of the world have tried to explain everything—they changed little or nothing. Jesus explained little and changed everything. Many teachers have tried to diagnose the disease of humanity—Jesus cures it. Many teachers have told us why the patient is suffering and that he should bear

with fortitude—Jesus tells him to take up his bed and walk. Many philosophers speculate on how evil entered the world—Jesus presents himself as the way by which it shall leave. He did not go into long discussions about the Way to God and the possibility of finding him—he quietly said to men, "I am the Way." Many speculate with Pilate and ask, "What is truth?" Jesus shows himself and says, "I am the Truth." Spencer defines physical life for us—Jesus defines life itself, by presenting himself and saying, "I am the Life." Anyone who truly looks upon him knows in the inmost depths of his soul that he is looking on Life itself" (E. Stanley Jones, *The Christ of the Indian Road*, pp. 197-198).

Conclusion

There are other matters I should like to bring up in this chapter, as, e.g., *the reasonableness of our belief in a future life,* but space forbids.

What, then, can we believe? (1) We can believe that God is, "and that he is a rewarder of them that seek after him" (Heb. 11:6). (2) We can believe that our God is a Person (John 4:24), whom we may address as "our Father who art in heaven" (Matt. 6:9). (3) We can believe that our God has revealed Himself to man, and that the record of this revelation has been written and preserved for us by "men who spake from God, being moved by the Holy Spirit" (II Pet. 1:21). (4) We can believe that our God "having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son" who is "the effulgence of his glory and the very image of his substance" (Heb. 1:1-3); "that God was in Christ reconciling the world unto himself" (II Cor. 5:19). (5) We can believe the testimony about

Jesus presented in the gospel records. (6) We can believe that "Christ died for our sins according to the scriptures, and that he was buried, and that he hath been raised on the third day according to the scriptures" (I Cor. 15:1-4); and, believing all these facts about Him, we can believe as a necessary conclusion that "He is the Christ, the Son of the living God" (John 20:30-31; Matt. 16:16; Rom. 10:9-10). One who makes an honest investigation of these matters finds it less difficult to believe than to not believe. As Robert Browning has written:

> I say, the acknowledgment of God in Christ,
> Accepted by the reason, solves for thee
> All questions in the earth and out of it.

"Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed" (John 20:29).

QUESTIONS FOR DISCUSSION

1. Is it good to doubt? Is it common?
2. What is a dishonest doubter?
3. Is it logically necessary to believe in God?
4. How could we *reason* that God is a Person?
5. Could man have just imagined God in his own image?
6. Could God create man and then *not* communicate?

Chapter Twenty-Four

PHASES OF MODERN UNBELIEF

And even if our gospel is veiled, it is veiled in them that perish; in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them (II Cor. 4:3-4).

The moral state of the wicked and unbelieving is forcefully described by the Old Testament prophet.

> And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed (Isa. 6:9-10).

This condition is reaffirmed by Jesus and His apostles.

> And unto them is fulfilled the prophecy of Isaiah, which saith,
>
> By hearing ye shall hear, and shall in no wise understand;
>
> And seeing ye shall see, and shall in no wise perceive:
>
> For this people's heart is waxed gross.
>
> And their ears are dull of hearing,
>
> And their eyes they have closed;
>
> Lest haply they should perceive with their eyes,
>
> And hear with their ears,
>
> And understand with their heart,
>
> And should turn again,
>
> And I should heal them (Matt. 13:14-15).
>
> Saying,
>
> Go thou unto this people, and say,
>
> By hearing ye shall hear, and shall in no wise understand;

And seeing ye shall see, and shall in no wise perceive:
For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest, haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them (Acts 28:26-27).

Their minds are said to be blinded by "the god of this world," *i.e.*, the devil. Jesus refers to the Pharisees as "blind guides," and adds, "if the blind guide the blind, both shall fall into a pit" (Matt. 15:14). Paul speaks of the unbelief of the Jews as a blindness which has fallen upon them (Rom. 11:25); and attributes the idolatry and sensualism of the Gentiles to the fact that they walk "in the vanity of their mind, being darkened in their understanding" (Eph. 4:18). Peter attributes this blindness of the unbelieving world to "wilful ignorance" (II Pet. 3:5, A.V.).

There is no blindness quite so hopeless, and so insufferably priggish, as that of self-exploited intellectualism. The world has been obliged to listen in almost every age to a group of self-styled "scholars" whom the poet has described as

Men who
Dressed in a little brief authority,
Most ignorant of what they're most assured,
Play such fantastic tricks before high heaven
As make the angels weep.

The present era is unusually prolific of this type of "intelligentsia," as evident from the tons of rubbish turned loose in the literary markets in recent years. These so-called "scholars"

affectionately refer to themselves as "modernists." As a matter of fact much of that which parades today in the purple and fine linen of "modern scholarship" is as old as Celsus, Prophyry and Julian. "Modernism" itself is but a revival of ancient Arianism with a dose of Darwinism thrown in for good measure; and the agnosticism of Clarence Darrow is nothing in the world but a rehashing of the tirades of Voltaire, Paine and Ingersoll.

We hear so much in these days about "the religion of experience," "the religion of social service," "social Christianity," "the religion of democracy," "the religion of humanitarianism," "the new orthodoxy," "the religion of tomorrow," "the new psychology," "the new theology," and the like, all of which are but veneered terms for age-old unbelief. During World War I the most romantic offering presented to the world was "the religion of the trenches," so ably expounded in glittering generalities by Mr. H.G. Wells. I recall that Dr. Harry Emerson Fosdick remarked, while the war was in progress, that the "boys" who fought in the trenches would on their return "turn a scathing scrutiny upon the church." Observation has demonstrated in subsequent years that it has been difficult to induce them turn *any kind of a scrutiny* upon the church. In pre-war times we had to meet "free thought" and German "higher criticism"; in war times, it was so-called "rationalism," which was anything but rational; then, in quick succession, came "the new theology," "liberalism," "modernism," and now "humanisn." "Modernism" has now run amuck, and fallen overboard the precipice of speculation into the bottomless pit of "humanistic philosophy," where it will eventually be buried in oblivion.

I presume we shall always have the "liberal philosopher" with us whom Plato describes as "he who has magnificence

of mind and is the spectator of all time and existence." We shall always be burdened with Matthew Arnold's critic who is engaged in a "disinterested endeavor to learn and propagate the best that is known and thought in the world." We shall always have the scientist with his bag of pearls, and peak-nosed scholars who burn the midnight oil and their own physiognomies into bony frameworks. We shall always have to listen to the intelligentsia with their "concensus of scholarship" and "assured results." But to ask any sane person to accept without protest the cynicism of Sinclair Lewis, the satire of George Bernard Shaw, the realism of Eugene O'Neill, or the hopeless unbelief of Bertrand Russell, is asking entirely too much.

The creed of present-day materialism has been described in the following lines by a writer in the *Bible Champion:*

> Once nothing arrived on this earth out of space;
> It rode in on nothing; it came from no place.
> It landed on nothing—the earth was not here—
> It worked hard on nothing for year after year.
> It sweat over nothing with mighty resolve;
> But just about then things began to evolve.
> The heavens appeared and the sea and the sod;
> This Almighty Nothing worked much like a god.
> It started unwinding without any plan;
> It made every creature and ended with man.
> No God here was needed—there was no creation;
> Man grew like a mushroom and needs no salvation.
> Some savants say this should be called evolution,
> And ignorance only rejects that solution.

After all has been said on the subject, the fact remains that our modern materialistic philosophy, both in precept and in practice, is nothing more nor less than a revival of ancient paganism.

"The word of the cross," says Paul, "is to them that perish foolishness; but unto us who are saved it is the power of God" (I Cor. 1:18). Our gospel is foolishness to the unbelieving because their minds are blinded by the "god of this world."

Modern unbelief has recently assumed three outstanding forms, all of which are evidence of the blindness of pure intellectualism undirected and unrestrained by the sobering influences of Christian faith.

1. *In the realm of ethics, unbelief manifests in the philosophy called "Fatalism."*

Fatalism is the natural aftermath of war. War breeds suspicion, discord, cynicism, and hate. It engenders a fatalistic view of life. Men who live constantly in the valley of the shadow, face to face with the brutality and hellishness of war, find it difficult to keep their faith in spiritual realities and often come to regard life itself as valueless. It will be a tragic day for our country if the moral standards of our people are to be set by disillusioned war veterans.

Fatalism has been defined as the doctrine that "all things happen regardless of individual effort." But where is the philosopher who can define "Fate"? Has it ever been defined satisfactorily? I think not. No one can explain what is meant by the terms "Fate" and "Chance." Men have tried to explain what they mean by these terms, but their explanations leave much to be explained. What is meant by "a fortuitous concourse" of things or events? This question has never been satisfactorily answered.

Is this universe of ours to be explained on the ground of "Chance" and its operations, whatever these might be? I think not. As Fred Emerson Brooks has written, in his little poem, *The Grave Digger,*

If chance could fashion but a tiny flower,
With perfume for each tiny leaf,
And furnish it with sunshine and with shower—
Then chance would be Creator, with the power
To build a world for unbelief.

But chance can do nothing. Chance never fashioned a violet nor perfumed a honeysuckle. Blind chance never built such a wondrous organism as the human individuality. Every living thing in this universe bears eloquent testimony to the fact of a *living* God.

What about Circumstances? Are they not usually of our own making? Is it not true that Will is stronger and greater, if sufficiently exercised, than Circumstance?

In some circles Fatalism is but a hangover from Calvinistic theology. I frequently hear church people say, with a shrug, "Whatever is to be, will be." Do you believe this? I don't.

Take, for example, the case of a man addicted to drink. He contracted the habit in youth, and continued indulgence has made him a slave to it. Instead of being a free man, he is dominated by appetite, and finds himself hopelessly in bondage. Do you mean to tell me that God, or Providence, intended, determined and caused it to be so? If so, my answer is that your attitude is an insult to the God of the Bible.

> Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death (Jas. 1:13-15).

The teaching of the creed that "God has unchangeably foreordained whatever comes to pass" cannot be reconciled with the Bible presentation of God's love and justice.

Dr.S. Parkes Cadman says:

> As I see it, a man is not born to die in any particular way, nor at any particular time. All that we can say definitely is that he is born to die. A great many things determine how and when he shall die, but these are not determined before he is born. We may assume that if God is omniscient He knows the time and manner of every man's death. But in that case it is the event that determines the knowledge, not the knowledge the event. . . . No man is entirely free and no man is entirely bound. Our choices are made within prescribed conditions, but, after all, *we do choose.*

To this we might add that what is true as regards the manner and time of dying, is equally true as regards all circumstances of existence, viz., *we do choose*, and by our choosing we largely determine circumstances. Will may be superior to both heredity and environment.

The twin brother of Fatalism is Cynicism. *Cynicism is the dominant note in modern unbelief.* A great many people are going around in these days like Diogenes of old looking for an honest man. I wonder if Diogenes would have found an honest man had he turned the light of his lantern *upon himself!* Clarence Darrow is alleged to have said that life isn't worth living, *yet he goes on living, I notice, just as if it were.* The logical end for the fatalist or cynic is suicide. Our modern life is saturated through and through with cynical attitudes and beliefs. The result is that this is an age of extreme irreverence. We have been discarding oldtime standards with such reckless abandon that our civilization has been slowly but surely undermined. Profanity, *i.e.*, disregard for divine things, manifests itself in such present-day attitudes as disrespect for constituted authority, the inclination to wink at lawlessness and crime, and utter disregard for life itself as evidenced by the growing number of deaths by

accident, crime and suicide. This tendency if allowed to run its course unchecked, will finally result in the prostitution of liberty into license, thereby plunging civilization into the jungle of chaos and bestialism. The only remedy is the Christianity of Jesus and His apostles.

Present-day attitudes are clearly revealed in the following excerpts taken from a volume by Theodore Dreiser entitled *Living Philosophies,* published by Simon and Schuster, New York.

> Having observed the process here over a period of years, I find that it has, in the main, the quality of interest—taken all in all, a fairly good show, albeit so filled with anachronisms and illusions and lunacies of one type and another as to make it discreditable either as reason or order. Rather, the best I can say is that I have not the faintest notion of what it is all about, unless it is for self-satisfaction in many and varied ways—all more or less achieved by cruelty or greed, as for instance, life living on life, men growing things in order to consume them, men or creatures preying upon the efforts of others in order to feed and maintain themselves with little effort.
>
> Science knows nothing of a soul or spirit. And I personally have never been able to find any trace of one, in me or any other. When I am dead, as I see it, I shall be dissolved into my lesser constituents; I shall then be, if anything, a part of universal force, but merged and gone forever. More, I cannot even think of a desirable continuance for myself as I am here and therefore ask for none (pp. 66, 73).

After reading all this, I am bound to wonder what keeps Mr. Dreiser from shuffling off this mortal coil! Perhaps it is the "quality of interest" which he has found life to possess "in the main"!

Albert Einstein writes:

> Neither can I believe that the individual survives the death of his body, although feeble souls harbor such thoughts either through fear or ridiculous egotism. It is enough for me to contemplate the mystery of conscious life perpetuating itself through all eternity, to reflect upon the marvelous structure of the universe which we can dimly perceive, and to try humbly to comprehend even an infinitestimal part of the intelligence manifested in nature (pp. 6-7).

This notion of "racial survival," or "the perpetuity of nature," is merely a form of pantheism that is as old as the human race. Mr. Einstein hasn't given us anything new.

Says H.L. Mencken:

> I believe that religion, generally speaking, has been a curse to mankind—that its modest and greatly overestimated services on the ethical side have been overborne by the damage it has done to clear and honest thinking. . . . I believe that all government is evil, in that all government must necessarily make war upon liberty; and that the democratic form is at least as bad as any of the other forms. . . . I believe that the evidence for immortality is no better than the evidence for witches, and deserves no more respect (p. 192).

Mr. Mencken is at least frank! Perhaps he should read that old story of childhood days, *Robinson Crusoe*, the story of a man who for a long time was perfectly *free to do as he pleased*, yet found little happiness in his freedom. And how glad he was when Friday happened along!

Bertrand Russell further confesses:

> I continued to believe in God until the age of eighteen, since the First Cause argument appeared to me irrefutable. At eighteen, however, the reading of Mills' autobiography showed me the fallacy in this argument. I therefore definitely

abandoned all the dogmas of Christianity, and to my surprise I found myself much happier than when I had been struggling to retain some sort of theological belief (pp. 10-11).

Which reminds us that there is such a thing as dwelling in "a fool's paradise"!

Irwin Edman says:

Meanwhile life seems to me, for all its eternal and contemporary limitations, good fun—and possibly much more. At the very least, it provokes merriment, and, at fortunate moments, in happy instances, it may still be the incitement to beauty and wisdom as well (p. 286).

H.G. Wells testifies:

I do not believe in the least that the body of H.G. Wells or his personality is immortal, but I do believe that the growing process of thought, knowledge, and will, of which we are parts, of which I am a part, of which you are a part, may go on growing in range and power forever. I think that Man is immortal, but not men (p. 89).

George Jean Nathan writes:

Happiness is the goal of every normal human being. As it is given to few men to die happy, the best that man can hope and strive and pray for is momentary happiness during life, repeated as frequently as the cards allow. Pleasure, whatever its species, is the drink in the desert. It is the beautiful, transient reward of travail and pain. There is no other reward, except for those still sufficiently aboriginal to believe in an hereafter. The ambrosia of the gods, the lovely angels, eternal blue skies and peace, the music of golden harps, are too far off and dubious so far as my own metaphysic goes. I prefer to trust to the more realistic and visible Grand Montrachet, pretty girls, Mediterranean coast and symphony orchestras of the here and now (p. 224).

After reading all this hokum I am reminded of a story related by Abraham Lincoln. "What is this Transcendentalism we hear so much about?" asked Mr. Lincoln of a friend. "See the holes in yonder bank," replied the friend, pointing to nearby terrace where the swallows had been operating; "take away the bank from around those holes, and what is left is Transcendentalism." The outstanding element in all the utterances which I have quoted is *negation.* Their philosophy is, in a nutshell, "nothingness." Of course to attempt to give such egotists any nobler conceptions of life and living would be a sheer waste of time; the very idea reminds one of a certain saying of the Master about the futility of "casting pearls before swine." Their general attitude is confirmation of Paul's statement that "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually examined," I Cor. 2:14. Of all living creatures they who incite our profoundest sympathy are they who *cannot* see because they *will* not. My conviction, born of ordinary observation, is that they who live the philosophy, "Eat, drink and be merry, for tomorrow ye die," do so because they *want* to, because it is their *desire* to do so. *Will* determines *credo* more often than faith determines the course of will. Blind unbelief is in most cases wilful, prompted by a desire to satisfy the appetites and passions of the fleshly man. They who *live* as animals cannot be expected to *think* in any higher terms. This fact is the basic explanation of most all materialistic philosophy. "If any man willeth to do his will," said Jesus, "he shall know of the teaching, whether it is of God, or whether I speak from myself," John 7:17. Moreover, the very title of this book, *Living Philosophies,* is a misnomer; it is in reality an anthology for the most part of *dead* philosophies rehashed by celebrities who have

attained notoriety largely through exploitation by the metropolitan press.

Suppose you have a creed which is created for you by a modern, naturalistic philosophy. Suppose you get your creed from some of the humanistic literature that denies the fact of God and the divine life in personality. Suppose you have a creed that bids you believe that you are the product of physical forces evolved from some primeval ether, and that what you call yourself is only the result of ebb and flow, the give and take of elemental primitive forces of nerve and muscle and gland; and that conscience is an abstract thing, the result of an evolving consciousness that creates its own ideal, and in creating it, destroys it. Suppose that you hold with Professor Loeb, formerly of the University of California, that "our wishes and hopes, disappointments and sufferings, have their source in the instincts which are comparable to like instincts of the heliotropic animals," and that there is no mind, no will, no soul; and that God is merely the behavior of the universe. Suppose we believe with Mr. Eggen that "we do not think with our brain; there is nothing inside the brain but a lot of neurones." Suppose we hold with Professor Leuba that holiness is only a form of hysteria and that goodness and truth are only the reactions of our muscles. Suppose we hold with Mr. Dorsey who says, "There is no thought without muscular or glandular activity. Thinking is a bodily act, as thinking of scratching one's head. Energy is consumed. Mechanism involved." With such a creed which is prevalent in the life and thought of our world today, what service shall be rendered, what sacrifice made, what ministry of love offered? Will such a creed bid one of its adherents take a towell and gird himself and stoop to bathe the feet of his fellow-travelers along life's way? The fruit of such a creed is disappointment, disillusionment and darkness. If you doubt it, let one who holds that creed, Bertrand Russell, speak for

himself. "All the labor of the ages," he says, "all the devotion, all the inspiration, all the noon-day brightness of human genius are destined to extinction in the vast death of the solar system. Brief and powerless is man's life; on him and all his race the slow, sure doom falls pitiless and dark." It is a ghastly outlook from which we shrink. Great service can only come from a great creed (Dr. Hugh Thomson Kerr, *Old Things New*, pp. 35-36).

Fatalism is a sure sign of religious destitution. Among the ancient nations, blind necessity, otherwise known as Fate or Destiny, occupied a dominant place. Particularly was this true of the Romans, who stood helpless and afraid before such implacable forces. In their thinking the gods might be placated but Destiny had no ears. They were quite inconsistent in following after such superstitions, believing as they did in social order and government, yet admitting themselves helpless before Fate which knew no such thing as order and which dogged a man's footsteps from the cradle to the grave. Accompanying fatalism among the ancients was a deep-seated pessimism, from which only the Jew escaped as a result of Jehovah's dealings with him. The gay, light-hearted Greek, lover of beauty as he was, just because he was so sensitive to joy, was easily overtaken by a melancholy which often turned into unrelieved gloom. The Romans caught the same spirit from the Greeks. Their literature is full of pessimism. Their historians and satirists often dipped their pens in the blackest colors. Livy said: "We can neither cure nor endure our vices." Seneca, noblest of all, said: "Men complain that the hours drag too slowly past." The natural end for one with such an attitude was suicide. "I can neither cure nor endure this life, therefore I shall end it." Suicide is the consistent fruitage of atheism. Pontius Pilate was typical of the age in which he lived.

An early modern poet foretold the creed of "modern scholarship" in these lines:

> There was an ape in days that were earlier,
> Centuries passed, and his hair became curlier,
> Centuries more, and his thumb gave a twist,
> And he was a man, and a Darwinist.

And Hilaire Belloc, in his *Ode to a Microbe,* describes its spirit thusly:

> Its eyebrows of a vivid green
> Have never, never yet been seen;
> But scientists who ought to know,
> Assure us that it must be so.
> Then let us never, never doubt
> What no one can be sure about.

Culture—With Risks

I've joined the ranks of the moderns
who spread futility . . . achieved
the attitude pessimistic. . . .
penned books that feed despair . . . believed
that life is a blunder. Proudly
I've scattered the cynic's leaven
and gained my pittance of culture.
. . . *I've lost the kingdom of heaven.*

— *Eva Warner,* in the *Christian Century*

Thunder the brave irresistible message,
Life is worth living
Through every grain of it,
From the foundation
To the last edge
Of the cornerstone death.

— *William E. Henley*

Redemption

There was a time when I with zeal aspired
To prove God's love by reasoned argument.
How many hours in futile talk I spent,
Debating long with skeptics who required
Such proofs as pedants always have admired,
But which to clearer insight represent
The weary torpor of a faith that's spent
And prove no more than that the soul is tired.

No longer do I argue. But, instead,
Speak as one who seeks to raise the dead.
Come forth, poor Lazarus, come forth, I say:
Come from your death-house to the light of day!
Let faith set free your doubt-swathed heart,
and then
Redemptive love will give you life again.

— *Dwight Bradley*

2. In the realm of literature, unbelief takes the form of so-called Realism.

Realism extends into other fields, however. In social relations, for example, we have exposed the naked subject of *sex*, and paraded it so shamelessly, that modesty has been all but discredited. I admit that young people need sex instruction, but they aren't getting it—they are getting sex *excitation* instead.

Now we have former Judge Ben Lindsay with his "companionate marriage" idea, which Billy Sunday has rightly called "barnyard mating," and which is but a sophisticated term for "free love." Some wag has rightly remarked that the "companionate marriage" formula should be, not "love, honor and obey," but "love, honor, and no baby." Two

ladies were discussing a mutual acquaintance who had been conspicuously absent from bridge parties of late. They did not say, "Mrs. Blank is expecting the stork"—that would have been too old-fashioned. What they did remark was: "Mrs. Blank is having her companionate marriage made permanent."

The widespread prevalence of divorce is the greatest of modern social tragedies. Our home life is not being renovated, but *Reno*-vated. As a matter of fact old-fashioned home life and family discipline have practically passed out of our civilization.

Crime, so generally prevalent at the present time, is largely the result of the abandonment of oldtime parental authority and discipline. Someone remarked recently that family authority in the United States has not disappeared—it has merely changed hands. A boy said to his father one day, "Pa, what is the board of education?" The father wisely replied: "My son, when I was a lad, it was a pine shingle." Most of our twentieth-century homes are sadly in need of a "board of education." We should not censure "modern youth." We should put the blame where it belongs—on the parents of "modern youth." No generation of young people ever had to meet such bewildering problems and temptations as this generation, and the tragedy of it all is that, owing to the laxity and neglect of parents, young people of today are compelled to meet these temptations and problems without any preparation. Our public schools have surrendered to the same absurd policies. If little Johnnie, in the exuberance of boyhood, rolls a paper wad and shoots it at his teacher, Teacher must take it on the chin with a smile, because Johnnie is merely "expressing himself." What Johnnie needs is not so much self-*ex*pression, but a little more *re*pression. No wonder our streets are filled with gangsters

and criminals. Many of our children learn the first principles of crime and anarchy in their homes and then go into the public schools only to attain greater proficiency therein. When will the American people come to their senses?

In the field of biography, the favorite sport of modern writers seems to be that of shamelessly parading the alleged vices and deficiencies of those whom we have always revered as great public servants. These self-appointed and self-styled "de-bunkers" seem to find enjoyment in dragging skeletons out of the closet—all in the name of Realism.

I was reading, recently, a biography of Isadora Duncan: "Divine Bacchante." Her biographer says: "She was the personification of the Dance of Life, who trod barefoot on all conventions. . . . She is related to dancing as Bach is related to music, Shakespeare to poetry, Rodin to sculpture and Rembrandt to painting." With her, it is said, every feeling was expressed in the rhythm of motion. But what was her life? A long, savage warfare against all conventions and moral standards. Her philosophy was: "Take thy fill, O Soul, O Body." With her "the end and aim of life was to cram sensuousness and intellectual beauty into every atom, pore, and square inch of consciousness." Her career was one escapade after another. Her children were killed in an automobile accident; and she herself, going for a drive one day, found her long scarf caught in the revolving wheel. She was flung from the car and her neck broken. Such is Realism —*in reality.* A veritable proof of the Scripture pronouncement that "whatsoever a man soweth, that shall he also reap." (See *Popular Biography*, Vol. I, No. 6).

Eugene O'Neil is perhaps the greatest dramatist the world has produced since Shakespeare. He is also the foremost exponent of Realism in life and literature. His life story,

according to a biographer, "is a tale of a risen Lazarus, of a man who has literally slugged his way out of a spiritual, emotional and alcoholic grave to a solid seat on the heights." His biography is an "epic of the achievements of the human will." For many years he made his home with the "down-and-out-ers," sailors, stevedores and stokers; then tended mules on a cattle boat that plied between Buenos Aires, Argentina, and Durban, South Africa; and wound up in New York City, in a waterfront dive known as "Jimmy the Priest's," where it is said "one was allowed to sleep with his head on the table if he had enough to buy a glass of beer." O'Neill has reproduced this dive in his *Anna Christie*. He finally went to smash in a sanitarium. He came out a different man, and proceeded to recreate his hells in ink. For stark naked reality his *Lazarus Laughed* is the most emotional of his productions. But his *Strange Interlude* is his masterpiece. "Here is a play," writes his biographer, "in which you can hear the very whispers of the human soul, where murder thoughts and secret sex-desires ooze out of their hidden recesses in the brain and blood, and fan your face with their hot breath; where you watch the slow but inexorable decay of four characters as though you yourself were the ironic eye of disillusion and disintegration."

The two most vital figures in the English-speaking world of dramatic literature are George Bernard Shaw and Eugene O'Neill. To Shaw, life is a comedy of the brain. To O'Neill . . . a shabby tragedy in which there are no heroes or heroines —only manikins flung off by the colossal wheel of hereditary destinies into a stoker's hold in space, which Voltaire called the lunatic asylum of the universe, and which my geography calls dryly and unimaginatively "the Earth" (Benjamin De Casseres, in *Popular Biography*, Vol. I., No. 6).

This is both Fatalism and Realism with a vengeance! After all what is Realism but a high sounding name for unrestrained license, for sensualism of the filthiest sort, for what the Bible calls in plain, old-fashioned language, *sin?* Yet this is the trash which young people of the present generation must read in order to familiarize themselves with current literature!

3. *In the realm of theology, unbelief has recently taken the form of so-called "Humanism."*

(1) Humanism is the outright denial of God and the supernatural, and the deification of man. Dr. Charles Francis Potter, a foremost advocate of Humanism, in his book entitled Humanism: A New Religion, contrasts "the established religion of Christianity" and what he calls "the new religion of Humanism," outlining ten points of difference as follows:

The Old	*The New*
1. God created the world and man.	The world and man evolved.
2. Hell is a place of eternal torment for the wicked.	Suffering is the natural result of breaking the laws of right living.
3. Heaven is the place where good people go when they die.	Doing right brings its own satisfaction.
4. The chief end of man is to glorify God.	The chief end of man is to improve himself, both as an individual and as a race.
5. Religion has to do with the supernatural.	Religion has to do with the natural. The so-called supernatural is the not-yet-understood natural.
6. Man is inherently evil and a worm of the dust.	Man is inherently good and has infinite possibilities.

7. Man should submit to the will of God.	Man should not submit to injustice or suffering and should endeavor to remove its cause.
8. Salvation comes from outside of man.	Improvement comes from within. No man or god can save another man.
9. The ideas of sin, salvation, redemption, prayer and worship are important.	These ideas are unimportant in religion.
10. The truth is to be found in one religion only.	There are truths in all religions and outside of religion.

One can see at a glance that Humanism is from every point of view sheer infidelity! No wonder the Modernists are running to cover like scared rabbits! The sight of this latest monstrosity to which their abortive speculations have given birth should be enough to frighten the most blatant of radicals into an eloquent silence!

"The human race has suffered three grave humiliations"; writes Llewelyn Powys, "when Copernicus showed that the earth was not the centre of the universe; when Darwin proved that man's origin was not the result of a direct creation; when Freud explained that man was not the master of his own thoughts and actions." This is taking a lot for granted! There are thousands of people in this old world who have yet to be "shown" that Darwin proved that men's origin was not the result of a direct creation, or that Freud has succeeded in explaining that man is not the master of his own thoughts and actions. The testimony of personal experience is quite to the contrary; or, in Henley's well-known lines, that

> It matters not how strait the gate,
> How charged with punishments the scroll,
> I am the master of my fate;
> I am the captain of my soul.

"Little incompatibility is seen between modern science," writes Clifford Kirkpatrick, "chastised by its own sudden evolution and its glimpse of new mysteries, and modern religion stripped of its supernaturalism down to a body of ideas" (*Religion in Human Affairs*, p. 465). How absurd! "Stripped of its supernaturalism" religion would cease to be such and become nothing more than a sociology! Surely God must be essential to religion—and how would it be possible for God to be "stripped of supernaturalism" and continue to be God!

Science has little absolutely sure evidence to offer as regards *realities*. Science rests largely on faith.

> The reality of a piece of iron is not proveable, if we take the evidence of the atom; the only proof is that I see it as a bit of iron, and that it has certain reactions upon my consciousness. Any being from, say, Orion, who has the sight to see the atoms and not the iron, has the right to say that we human beings suffer from an age-long epidemic of hallucination. We need not quarrel with him, but go on using the iron as it appears to us. Seers there have been who have said, "I see," and lived a life according to that vision. And though our own sight may be blind we have ever bowed our head to them in reverence (Radindranath Tagore, *The Religion of Man*, p. 46).

Incapable as we are, with our limited finite minds, of apprehending the realities of the universe, our only consistent course is to utilize whatsoever means the Creator has placed at our disposal for our own well-being and for the happiness of our fellow-creatures; in so doing, we shall be walking, not by sight, but by faith.

Unfortunately the church has in many communities fallen in line with the present-day materialistic trend.

> Churches which substitute moving picture shows and concerts for an order of worship may by so doing draw attendance, but they are producing admiration in their attendants, and not religious experience. Ritualistic services are subject also to this danger. . . . After much observation the writer is also convinced that a very large number of people continue to attend church because of the social experiences there and not because of any religious experience (E.S. Conklin, *The Psychology of Religious Adjustment*, pp. 268-269).

Is not this very failure to produce genuine religious experience the fundamental weakness of our modern institutionalized, creedalized, ritualized Christianity? Is not the thing most needed right now the renewing touch of the Spirit of God—the message, the power, the glory, the unity, liberality and zeal of that first Pentecost after the Resurrection?

Modern scholarship has long suffered with an overdose of what one prominent Christian journalist has termed "smart-Aleckism." It professes to dissect life but cannot give it. It knows much about everything, except how to give mankind the abundant life. It is largely negation. It knows how to deny but has lost the art of affirmation. It knows how to ask questions, but has never learned how to send men on a quest for certainty. Even in the realm of physics the "uncertainty principle" predominates, we are now told. Everything is uncertainty, relativity, probability, doubt! The one and only thing the average "liberalist" is sure about is that he isn't sure about anything. Quoting the well-known bit of doggerel:

> The centipede was happy quite
> Until the frog for fun
> Asked, "Which leg comes after which?"
> It threw him into such a fright,

And raised his mind to such a pitch
That he lay distracted in a ditch,
Not knowing how to run!

Dr. E. Stanley Jones writes:

Many modern religious thinkers are in a ditch, and they know it. Many can tell the processes by which they slid there. A mechanistic psychology undertakes to explain life in terms of mechanics. It seems so plausible. Many listen, question; and then the creeping paralysis, and the ditch. Much of modernism has discovered processes, but not power; it knows biology, but lacks life; it has found truths, but is not possessed by the Truth; it is penetrating, but not Pentecostal; it has found right attitudes, but insufficient altitudes. It lacks sky. "For a year I lost my sky," said a very dear, earnest Christian friend. "I was so eager to have the church accept a plan for a more vital Christian life that when they turned a cold shoulder to it something withered within me, and I lost my sky. For a year I grubbed in the dark earth, without a sky. And then I got it back." His face showed that he had (*The Christ of Every Road*, pp. 40-41).

It is not we Christians who have the incredible thing to maintain, it is the incredulous man who is surrounded by anomalies and perplexed by unsolvable problems. It is not mere continuity of life, it is increasing quality of life for which we crave.

'Tis life whereof our nerves are scant,
More Life and fuller that we want.

And the Christian, like all other mortals, has not an absolute truth, yet he has seen the open door, the green fields beyond, the illimitable landscape, and the throne of the King. He dares to believe he has discovered resources for heroism, a latent capacity for divinity, faith and hope and love, without which the world is nought but a wilderness (Dr. F. W. Norwood, *The Cross and the Garden*, p. 82).

Conclusion

I would counsel all intelligent persons to shun this unholy trinity which inhabits the citadel of modern unbelief, as you would shun a pestilence! This trinity of Fatalism, Realism and Humanism! Remember that if the blind lead the blind, both shall fall into a pit—*the* pit. Their blindness shall not be an *excuse* for their falling, but the cause of it. Their blindness shall not be a means of their avoiding the pit, but the cause of their falling into it. What a tragedy!

How refreshing to turn from this speculation, this absurdity, this trash, this intellectual sewerage, into the glorious light and life of the gospel of Jesus Christ!

QUESTIONS FOR DISCUSSION

1. How has "the god of this world" blinded men's minds?
2. What is fatalism? Is it popular today?
3. Are cynics being honest with themselves?
4. Are scholars usually unbelievers?
5. What is humanism? Is it new?
6. What seems to happen to churches which practice a religion stripped of supernaturalism?
7. Is it better to be naive than sophisticated in these matters?

Chapter Twenty-Five

WHAT THE CHURCH NEEDS TODAY

O ye of little faith! (Matt. 6:30).

I do not need to tell you that we are passing through an age of speculation and unbelief. That must be obvious to every intelligent person.

> Everywhere men are denying the old beliefs, or, if they are not denying them, are doubting them; while it seems as though there would soon be left no voice to repeat, in sincerity and truth, the splendid credos of the Christian centuries. The spiritual interpretation of life seems to have broken down, all along the line, and sheer materialism to have usurped its place. Mephistopheles, the "spirit which denies," according to Goethe in his FAUST, seems to have come at last into his own; and his disciples are everywhere heard to be declaring: There is no God—Man has no soul—Immortality is a delusion and a snare! More truly today than in the day of Matthew Arnold, the tide of religious faith is running out. You remember how the English poet stood on Dover beach, and in the ebbing of the tide seemed to see the picture of an ebbing flood of faith. "The Sea of Faith," he said —and more truly we can say it in this present age:
>
> The Sea of Faith
> Was once, too, at the full, and round earth's shore,
> Lay like the fold of a bright girdle furl'd.
> But now I only hear
> Its melancholy, long, withdrawing roar,
> Retreating, to the breath
> Of the night wind, down the vast edges drear
> And naked shingles of the world.
> (John Haynes Holmes, *Religion for Today,* pp. 107-108).

The 1930's will no doubt go down in American history as that of the "Great Economic Depression." There was a

famine in the land—an employment famine, a money famine. *And there is a greater famine in the hearts of our people,* a spiritual famine, a famine of faith, a famine that has bred a general sense of futility and despair. As Joseph Fort Newton said recently, in his newspaper column, *Everyday Religion:*

> Nine out of ten of our popular songs today sing of loneliness, futility and fatigue. Take the song so widely sung a few weeks ago: "What to do about it? Let's put out the lights and go to sleep." Or another of the same sort, "Dancing in the dark till the tune ends." Both strike the same note of the meaninglessness of life, its worthlessness, its weariness. Each has an obvious double meaning, as if when we get so close to death we lost interest in that, too. Such songs show us more of the real temper of our time than all the essays of economics or the musings of moralists. They tell us that men are tired of soul, tired of faith, tired of fear, tired of fatigue—too weary even to worry any more. Drowsy, half-dozing, yet good-natured, they knew neither ecstasy nor alarm. A few years ago they were horrified at the very mention of Lenin or Mussolini, but now they listen listlessly to anything that anyone says about anything. If they are told that communism, or technocracy, or some other upheaval, is due tomorrow, they only yawn. They are neither indignant nor excited, but merely drawl in reply, "Put out the lights." They are willing to hear anything if they do not have to think, and ready to go anywhere if they do not have to move. If the earth suddenly cracked open it would matter not at all, because nothing matters. It is a strange somnambulism, and until the spell is broken nothing can be done about it. If we have not diagnosed this mood and malady of mind we have not reached the roots of our depression. It is a spiritual collapse, first and chiefly, and unless we snap out of it there is little hope of a renewal. Of course, if faith is a fiction and life a futility, it is

> sensible to go to sleep and foolish to wake up. When men are the victims of languor, they listen to the gospel of defeatism, for they are defeated. Such a world has broken down when, knowing evil and driven to dull despair, age puts out the lights, leaving youth to dance in the dark—too sleepy to struggle and too hopeless to care.

The modern church, along with the rest of the world, has fallen into this slough of despair, whose turbid waters have their source in underground channels of unbelief.

If the Master were here today in person He would be saying to His church, "O ye of little faith!" How many Christians really trust in God? How many put God first in their thinking, planning, living and giving? Do we not spend most of our money for food and drink and raiment and even pleasure, and then throw the scraps to God? Do we not treat God as we treat our dogs? This may appear to be a harsh saying—but isn't it true? How many have the faith to actually practice what the Lord teaches in His Sermon on the Mount: "Be not therefore anxious for the morrow?" You say this is impractical? How do you know that it is? Have you ever tried it out? Jesus says: "My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself" (John 7:16-17). This is the Lord's challenge. If you are in doubt about anything He has said, *try* it, and *see for yourself.* We may be orthodox on First Principles, as indeed we should be; but why let orthodoxy end there? Are we orthodox in meeting the problems of everyday living on *the principle of faith* which He laid down for us to follow? Most emphatically, *we aren't.* We do not put "first things first." We do not seek first "his kingdom and his righteousness," as He has admonished us to do. We have not yet learned

that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4); and this, my fellow Christians, is the lesson we *must* learn if we expect to be delivered from the famine which is in the land today.

What the church needs today, and what the church must experience if our civilization is to endure, is a recovery of genuine faith. This must come in at least five ways:

1. *By a recovery of respect for and obedience to God's word.*

> The law of Jehovah is perfect, restoring the soul:
> The testimony of Jehovah is sure, making wise the simple.
> The precepts of Jehovah are right, rejoicing the heart:
> The commandment of Jehovah is pure, enlightening the eyes.
> The fear of Jehovah is clean, enduring for ever:
> The ordinances of Jehovah are true, and righteous altogether (Psa. 19:7-9).

(Cf. Psa. 1:1-2; 119:105; John 6:63, 68; John 14:24; 8:31-32; 15:7; Mark 8:38; 13:31; Rom. 1:16-17; Rom. 10:8; I Cor. 2:1-16; 14:37; Gal. 1:11-12; Col. 3:16; I Thess. 2:13, etc.) This is the point at which our spiritual recovery must begin, for the obvious reason that faith comes by hearing and knowing the word of God (Rom. 10:17).

2. *By a recovery of genuine respect for the Lord's ordinances* (Psa. 99:7; Neh. 9:13-14; Mal. 3:7). Not the "bond written in ordinances" (Col. 2:14), *i.e.*, the "carnal ordinances" of the old covenant; but those of the new covenant, viz., baptism and the Lord's Supper. These are the Lord's ordinances, and they have been given by Him to the church to be perpetuated in their original purity and simplicity of observance. To speak of the New Testament ordinances as

"forms," "rites," "mere outward acts," or "mere external performances," is sheer *profanity*. They are sacred, spiritual, heart acts, institutions of *the faith* to be observed in faith.

> But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered (Rom. 6:17).

Mere mechanical or ceremonial observance of the Christian ordinances, without prayer and meditation, will lead inevitably to spiritual weakness, sickliness and sleep.

> For this cause many among you are weak and sickly, and not a few sleep (I Cor. 11:30).

The pitiful lack of respect for the Lord's ordinances, in the modern church, is an incontrovertible evidence of our spiritual decay.

3. *By a recovery of proper respect for and observance of the Lord's Day.* Not the Sabbath of the old covenant, the seventh day of the week, which was for the Jews only, to commemorate their deliverance from Egyptian bondage, a day of absolute inactivity and rest (Deut. 5:1-6, 12-15; Exo. 16:21-30; 20:8-11; 31:12-17; Num. 15:32-36); but the Lord's Day of the new covenant, the *first* day of the week, the day on which the Stone rejected by the builders was made the Head of the corner, the day of worship and service in which we should "rejoice and be glad" (Psa. 118:22-24; Mark 16:9; Acts 4:10-12; 20:7; I Cor. 16:1-2).

> I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet (Rev. 1:10).

One of our greatest national sins today is *our commercialization of the Lord's Day.* It is a sin of which church members

are equally guilty along with non-Christians. Not that I would favor *compulsory* observance of the day, by civil law; indeed *forced observance would be no observance at all, in God's sight.* What is needed is a voluntary, willing, joyous observance of the Lord's Day in abstaining from worldly pleasures and pursuits, in spending the day in worship, visitation, benevolence and evangelistic effort; such an observance by Christians as would compel the admiration and respect of the unconverted. We must respect the significance of the day—*the only special day in the Christian calendar set apart by apostolic authority and precedent for religious purposes, strictly.*

4. *By a recovery of an honest recognition of God's stewardship, and an equally honest exercise of our own stewardship.* The Christian view of property ownership is that *God owns everything.*

> The earth is Jehovah's, and the fulness thereof; The world, and they that dwell therein (Psa. 24:1).
>
> For the earth is the Lord's, and the fulness thereof (I Cor. 10:26).

God owns the world in which we live. He owns everything which we possess and use. And He owns us, the redeemed, in a special sense, because the Lord has bought us with His own precious blood.

> Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood (Acts 20:28).
>
> For ye were bought with a price: glorify God therefore in your body (I Cor. 6:20).
>
> Ye were bought with a price; become not bondservants of men (I Cor. 7:23).

> Wherefore let no one glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's (I Cor. 3:21-23).

He owns our bodies, our time, our talents, our substance, our very all.

While God is owner, *man is possessor* of that which he may by honest labor be able to accumulate.

> In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return (Gen. 3:19).

True worth is measured in God's sight, not by what we *get,* but by what we *give,* for His glory and for the benefit of our fellow-men. The true Christian is never a getter but always a *giver,* thus following the example of the Lord who gave His all for us.

> Greater love hath no man than this, that a man lay down his life for his friends (John 15:13).

It follows naturally that if God is owner and we are possessors, our relation to God, individually, is that of a steward; and if we are stewards, we shall eventually be called upon to give an accounting of our stewardship (Luke 12:13-21; 16:1-13). Hence in all ages God has required His people, as an essential part of their worship of Him, to recognize these fundamental principles of stewardship by bringing tithes and offerings into His storehouse. The principle of the *tenth* (tithe) was established in the very infancy of the human race. It is a matter of history that pagan nations have from time immemorial brought tithes to their deities, which is sufficient

to prove that the principle of the tenth is of divine origin, and was handed down by tradition from father to son, even among the Gentile nations that drifted into idolatry. Abraham paid tithes to Melchizedek, king of Salem and priest of God Most High.

> And Melchizedek king of Salem brought forth bread and wine: and he was priest of God Most High. And he blessed him, and said, Blessed be Abram of God Most High, possessor of heaven and earth: and blessed be God Most High, who hath delivered thine enemies into thy hand. And he gave him a tenth of all (Gen. 14:18-20).

The principle of the tithe was incorporated into the Law of Moses at Sinai. "All the tithe of the land . . . is Jehovah's; it is holy unto Jehovah" (Lev. 27:30). The Jews were *required* to bring the first tenth of their increase to God, for spiritual use only. This was the Lord's tithe—*it belonged to Him.* Offerings for benevolence were *in addition* to the tithe. In fact the Jews were required to bring, at stated intervals, other tithes for festival and charitable purposes (Deut. 14:22-28). The Lord's tithe was used for the support of the priesthood strictly and the established religious services of the Jewish theocracy.

It is my conviction that this principle of the tenth has never been rescinded, any more than other fundamental enactments of the Deity which transcend all changes in covenants and dispensations, such as those pertaining to toil, death, murder, etc. (Gen. 3:17-19; 9:6). Not that we are bound to any legalistic observance of the tithe in this, the Christian dispensation; but that the tenth is still holy unto Jehovah as it has always been, and if we are true Christians we shall

voluntarily recognize it as such. Moreover, if the Jew was *required* to bring one-tenth of his increase to God, certainly the Christian, living under the new covenant with its infinitely greater privileges and blessings, should never think of bringing less. The tithe should be the very minimum in Christian liberality; in fact the example set for us by the Jerusalem church in this respect was far in excess of the tenth.

> And fear came upon every soul: and many wonders and signs were done through the apostles. And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need (Acts 2:43-45).
>
> And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need (Acts 4:32-35).

Jesus approved the principle of the tithe. "These ye ought to have done, and not to have left the other undone" (Matt. 23:23-24; cf. 22:21). As a matter of fact Jesus, instead of *lowering* the Old Testament standards of faith and practice, without exception *raised* them.

> Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that every one who is

angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Racca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.

Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman, to lust after her hath committed adultery with her already in his heart.

Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect (Matt. 5:21-22, 27-28, 43-48).

The Pharisees, for instance, were strict tithers; but Jesus says, "Except your righteousness shall *exceed* the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven" (Matt. 5:20).

Paul, in I Cor. 9:1-14, writes with reference to the support of the Christian ministry. He points out that the Jewish priesthood was supported by the tithes brought by the people into the storehouse (v. 13), to which he adds: "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel" (v. 14), *i.e.*, be supported by tithes and offerings brought into the Lord's storehouse which under the new covenant is the local church treasury. In I Cor. 16:1-2, he instructs the brethren at Corinth to each "lay by him in store as he may prosper" (*not as his conscience directs,*

as we have often misquoted and misinterpreted it). We have been preaching for many years that conscience is not a safe guide in the controverted matter of Christian baptism; *then when did it become a safe guide in the use of the pocketbook?* That is the one respect in which it is most *unsafe*, as a rule. "As he may prosper" evidently alludes to the tithe as the minimum.

It should be remembered that all of God's fundamental and eternal laws are *for man's benefit.* The principle of the tithe is to save man from the sin of *covetousness,* perhaps the most common of all sins, yet the one that is most generally unrecognized and seldom ever admitted. (Cf. Luke 12:15; I Tim. 6:6-10; I Cor. 5:11; I Tim. 3:3; I Cor. 6:10).

> For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God (Eph. 5:5).

There is no sin more severely condemned in scripture than that of covetousness. The stingy Christian is more unlike Jesus Christ than any human being on this earth. It is high time for an awakening in the church with regard to this essential matter.

Note *God's rebuke:* "Ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye rob me, even this whole nation" (Mal. 3:7-9). If we withhold that which belongs to God, and use it for ourselves, is not that robbing God? My friends, *the modern church is under the curse of God-robbery. Our whole nation is under the same curse today.*

Finally, *hear God's challenge:* "Bring ye the whole tithe into the storehouse . . . and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of

heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). This is God's challenge. Have we the *faith* to meet it? This is not a question of money in any sense of the term—it is wholly a question of *faith.* Have you sufficient faith each time you receive a check, let us say for twenty dollars, to set apart the first two dollars for the Lord's work, before you think about the grocer, the landlord, the radio dealer, the payment on your automobile, etc.? *This is fundamental. This is where our lack of faith is most evident.* We sing that we are "standing on the promises of God," but *we do not stand on them;* we stand rather "on the abundance of things which we possess." This is where we are fundamentally un-Christian. The time has come for fearless preaching of these essential principles of stewardship. We must appeal to people *to have faith in God.* It may be difficult at first to get them to see, but we must do it, that their souls may be saved from the damnation of covetousness. "O ye of little faith!"

5. *By a recovery of genuine trust in the Lord;* such a trust as will enable us to live above all such worldly sentiments as worry, anxiety, fear, etc. (Matt. 6:19-34); such faith as will strengthen us to meet, and help us through, all the trials and afflictions and problems of these crucial days in which we are living. (Cf. Phil. 4:13).

Man's wisdom is to seek
His strength in God alone,
Even an angel would be weak,
Who trusted in his own.

—*Cooper*

He who, from zone to zone,
Guides through the boundless sky thy
certain flight,

In the long way that I must tread alone,
Will lead my steps aright.

—*Bryant, To A Waterfowl*

Nay, rather, while the sea of doubt
Is raging wildly round about,
Questioning of life and death and sin,
Let me but creep within
Thy fold, O Christ; and at Thy feet
Take but the lowest seat,
And hear Thine awful voice repeat
In gentlest accents, heavenly sweet,
"Come unto me and rest,"
"Believe me, and be blest."

—*John Campbell Shairp*

Conclusion

Permit me to say, in closing, that this recovery of faith which I have outlined and described herein, *must come, and along with it a genuine revival of apostolic Christianity,* if our civilization and our nation are to endure. We cannot go on much longer as we have been going. *We must have a nation-wide spiritual revival, or we shall perish.*

If such a recovery does not come, and come soon, then I shall be firmly of the conviction that we are entering upon "the last days" of the present dispensation; the days wherein "evil men and impostors shall wax worse and worse"; when there shall be "upon the earth distress of nations, in perplexity for the roaring of the sea and the billows, men fainting for fear, and for expectation of the things which are coming on the world" (Luke 21:25-28); when the AntiChrist shall appear in all his diabolical pomp and glory (II Thess.

2:1-10); the period of "great tribulation" which shall terminate with the reappearance of our Lord Jesus "from heaven, with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus Christ" (II Thess. 1:7-10). "Come, Lord Jesus" (Rev. 22:20).

I do not speak here dogmatically. I am fully aware of the fact that "of that day and hour no one knoweth, not even the angels of heaven . . . but the Father only" (Matt. 24:36). I am not undertaking to say just when we shall see "the Son of man coming in a cloud with power and great glory" (Luke 21:27). I am declaring, however, with all the emphasis at my command, that *there are just two ways out of the present crisis, and both are spiritual:* one is by way of the recovery of faith and a genuine revival of true religion; the other by the way of our Lord's reappearing, to receive unto Himself His bride (I Thess. 4:13-17) and to reign forever upon the throne of David (Isa. 9:7). To the man of faith, either denouement will be eminently and gloriously thrilling. "Come, Lord Jesus!"

QUESTIONS FOR DISCUSSION

1. Do most people just try not to think about God?
2. How can our age recover real faith?
3. How can *you* promote this recovery?
4. Do you believe we are in a crisis time?
5. How does faith act during crisis times?

Chapter Twenty-Six

THE FAITH ONCE FOR ALL DELIVERED

I was constrained to write unto you exhorting you to contend earnestly for the faith once for all delivered unto the saints (Jude 3).

The Epistle of Jude, though quite brief, is a meaningful and militant document. Christian scholarship is quite generally agreed that the author was the brother of the writer of the *Epistle of James*, and that the two of them were half-brothers of the Lord (Cf. Jude 1, Matt. 13:55; Mark 6:3; Gal. 1:19; Luke 6:16; John 14:22; Acts 1:13). The writing of the epistle seems to have been occasioned by the entrance of ungodly men into the church. The writer appeals to all Christians to be unflinching in their defense of the truth against errors so monstrous and destructive as the libertinism which these intruders preached and practiced.

Verse 3 is an exhortation, and this exhortation is the keynote of the whole epistle. It is a striking exhortation, both in its militancy, and in its unusual combination of paucity and forcefulness of words; and it has just as much significance for Christians of today as it had for those to whom it was originally addressed. By way of exegesis, note the following items:

1. *The matter alluded to in this text is what the writer speaks of as "the faith."*

The word *faith* is used here in its *objective* sense—*i.e.*, to indicate *the body of teaching* in which *subjective* faith is centered. The term takes in the entire Christian system of facts, commands, promises, ordinances, practices and virtues, all of which center in and revolve around the personal Christ. "Faith is also put for the doctrine of the gospel, which is the object of faith" (Cruden, *Concordance, in loco).*

E.g., Felix heard Paul "concerning the faith" (Acts 24:24). Paul was said to have preached "the faith" he once sought to destroy (Gal. 1:23). *The faith* takes in the revelation of Jesus Christ in its entirety, both as inaugurated during His personal ministry in the flesh and as consummated through His apostles (John 14:16-17, 25-26; 15:26-27; 16:7-15; 20:22-23; Acts 1:1-11; 2:1-4; I Cor. 2:6-16; Gal. 1:11-12; I Cor. 14:37). It has reference to the entire last will and testament of our Lord and Savior Jesus Christ.

2. *"The faith" is spoken of here, as elsewhere in scripture, in the singular number.*

This is significant. *Truth is always a unit.* Its composite items are never contradictory, but unite to form a complete and perfect whole. Contradiction and confusion result not from truth, but from *error.* These things are especially true of religious truth: of itself it is unified and harmonious; contradiction and confusion ensue only when religious error (heresy, often in the name of theology) comes in to obscure the truth or any portion of it. For these reasons the teaching of Jesus is invariably spoken of in the New Testament in the singular number.

> And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching (Matt. 7:28).
>
> And he taught them many things in parables, and said unto them in his teaching (Mark 4:2).
>
> Jesus therefore answered them, and said, My teaching is not mine, but his that sent me (John 7:16).

The same is true with respect to the teaching of the apostles.

> And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers (Acts 2:42).

(Cf. Acts 17:19; Rom. 16:17; I Tim. 4:16; II Tim. 3:16; Tit. 2:1, 10; II John 9, etc.). We read in scripture of false "doctrines," "strange doctrines," and "doctrines of devils."

> But in vain do they worship me,
> Teaching as their doctrines the precepts of men (Matt. 15:9).
>
> Be not carried away by divers and strange teachings: for it is good that the heart be established by grace; not by meats, wherein they that occupied themselves were not profited (Heb. 13:9).
>
> But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons (I Tim. 4:1).

But always it is the *doctrine* (or *teaching*) of Jesus and His apostles. The teaching of Jesus, if spiritually discerned, will be found absolutely void of self-contradiction. Moreover there is not the slightest variation between His personal teaching and that of His apostles: *it is all a unit.* The thesis of our modern school of "liberals" that such variances are to be found, follows upon a speculative and superficial examination of the scriptures, and is the consequence of reading into them significances and shades of meaning which our Lord and His apostles never intended to convey. *Remember that truth is always a unit.*

3. *"The faith" is said to have been "delivered" unto the saints.*

That is, it was not originated by them, but given to them. The Christian system is not an invention of the human intellect, nor is it an evolution of man's "inner consciousness" or his "inherent religious instincts." Peter's first statement of the Christian creed did not flow out of any working of his own intuition or imagination, but was a direct revelation from heaven.

> And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven (Matt. 16:17).

The gospel system, otherwise known as "the word of faith," "the word of reconciliation," and "the word of the truth of the gospel" (Rom. 10:8; II Cor. 5:19; Col. 1:5) is the "revelation" of God's eternal purpose.

> How that by revelation was made known unto me the mystery, as I wrote before in few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ; which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit; to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel, whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of his power. Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access in confidence through our faith in him (Eph. 3:3-12).

It is called "the mystery of Christ" and "the mystery of the gospel" (Eph. 3:4; 6:19). Paul states expressly that the gospel which he preached was not "after man," that he did not receive it from man, neither was it taught him by man;

but that it came to him "through revelation of Jesus Christ" (Gal. 1:11-12; cf. I Cor. 14:37 and I Thess. 2:13). This gospel system, says Peter, was communicated to man, through the apostles and prophets, "by the Holy Spirit sent down from heaven" (I Pet. 1:12).

> For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words (I Cor. 2:11-13).

The entire word of faith as we have it today in the Christian scriptures was heaven-born and heaven-sent.

4. *"The faith" is also said to have been delivered "once for all," i.e.,* for all time and for all people. (Cf. Matt. 28:19; 24:14; Mark 16:15).

This being true, both inspiration and revelation ended with the apostles. We learn from scriptures that miracles were performed for *demonstrative* purposes (Mark 14:20; John 20:30-31; Acts 2:22; 10:38.

> How shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will (Heb. 2:3-4).

It follows that when revelation came to an end, demonstration ceased also. All systems, therefore, originating later than the apostolic era imperfect; and those based upon alleged special revelations are fraudulent. (E.g., Mrs. Eddy

and so-called Christian Science, Joseph Smith and Mormonism, William Miller and Adventism, Mrs. Ellen G. White and Seventh-Day Adventism, Pastor Russell and Jehovah's Witnesses, etc.).

That revelation ended with the apostles is obvious, for the simple reason there was no additional moral or spiritual truth to be revealed. The Christian revelation of God was complete and perfect.

> God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; having become by so much better than the angels, as he hath inherited a more excellent name than they (Heb. 1:1-4).

> Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil (Matt. 5:17).

The record of that revelation as found in the New Testament scriptures is an all-sufficient discipline for the church of Christ in all ages. No one has ever been able to add a single worthwhile precept to the body of teaching left in the world by Jesus and His apostles. In fact nothing can be added. Moreover, I can think of no problem that might arise in a local church for which there is not a satisfactory method of handling it revealed in the apostles' teaching. As a matter of fact the practical application of the law of love would solve most of the problems that arise in the local congregation.

We find in the New Testament scriptures *the plans and specifications for the church of Jesus Christ.*

I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven (Matt. 16:19).

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained (John 20:22-23).

To whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God (Acts 1:3).

This church as instituted by the apostles was divinely intended to be the *norm* for all future ages. It is equally clear, after nineteen centuries of Christian history, that every departure from this original pattern has resulted in added confusion and division. The open scandal of modern Christendom is the denominational order. Had nothing ever been inculcated as an article of faith, or made a test of fellowship among Christians, or been received into the faith and worship of the church, that is not as old as the New Testament, the denominationalism of this present day would never have originated. Had the church adhered to this New Testament pattern throughout the entire dispensation of the Holy Spirit, refusing admission to all heretical theories and human innovations, and holding theological views and dogmas as matters of opinion and not tests of fellowship, not only would the prayer of our Lord have been answered (John 17:20-21), but also the gospel would have long since been proclaimed for a testimony unto all the nations (Matt. 24:14).

5. *"The faith" is also said to have been once for all delivered "unto the saints."*

It has been delivered unto the saints, not unto any club, or lodge, or ethical society, or educational institution, etc. *Saints,* in the New Testament meaning of the term, *are Christians;* and Christians are saints (Rom. 1:7; I Cor. 1:2; II Cor. 1:1; Eph. 1:1; Phil. 1:1; Col. 1:2). This means that the stupendous task of worldwide proclamation and evangelization has been entrusted to the church, and not to any human institution. The charge has frequently been made in my hearing that if the church would just do the work that lodges are doing for the benefit and betterment of humanity, lodges would be unnecessary. My answer to this bit of sophistry is that if people would just devote to the church the time, effort, and money they will put into their lodges, *the church could do all that lodges are doing, and even more.* The church can do more than any human institution, because the church has a spiritual message and mission that sets her apart from and above all human enterprises.

"The faith" has been delivered unto the church for *preservation,* and for world-wide *proclamation* (I Tim. 3:15; Matt. 28:19-20; Mark 16:15-16).

> But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth (Acts 1:8).

The mission of the church in this world is just two-fold: to preserve the word of the truth of the gospel in its original purity and simplicity, and to proclaim this gospel for a testimony unto all the nations (Matt. 24:14).

6. *Finally, we are urged to "contend earnestly" for the faith once for all delivered unto the saints.*

We are to be *contenders,* not *pretenders.* We cannot be for Christ unless we are for Him aggressively. As William A.

Sunday says: "When the Apostle Paul entered a community, he started either a revival or a riot." I have come to the conclusion that the local church which is not having a continuous revival and a constant struggle with the powers of darkness is not aggressively preaching and living the truth. We must learn not to present the truth in such a way as to give our audience the impression that we are *apologizing* for what we say. One should not, either in the pulpit or in the pew, claim to be *infallible*, but one should be *positive*. One should not be *cocksure*, but just *sure*. The church must be sure about the facts, commands and promises of the gospel in order to accomplish her mission. She must speak with the voice of authority—the authority of Christ her divine Head. The world surely needs a positive message today, and that is precisely the kind of a message that the full gospel affords. The church of the living God must be a militant body, powerful in her ability to wield "the sword of the Spirit, which is the word of God" (Eph. 6:17; cf. Mark 8:38; John 8:31-32).

The Son of God goes forth to war
A kingly crown to gain;
His blood-red banner streams afar—
Who follows in His train?

It was this very *positiveness* of the early disciples and evangelists that gave primitive Christianity the power to conquer the known world within three centuries after its birth. With this aggressive and uncompromising spirit it encountered Pharisaic Judaism in its most ancient stronghold, Jerusalem, and battered it down. With this same spirit it crossed the Hellespont, met the Greek philosophers on Mars Hill, and swept their petty systems into oblivion. With this spirit it marched on triumphantly to imperial Rome,

engaged her pagan gods in a struggle unto death, hurled them from their pedestals and brought their temples down to dust and ashes, and buried paganism in a nameless grave. With the same spirit the same kind of Christianity would soon conquer the world in this twentieth century. Let us then contend earnestly for the faith once for all delivered unto the saints.

QUESTIONS FOR DISCUSSION

1. How does Jude use the word "faith"?
2. What is significant about the fact that faith is always singular, not plural, in the scriptures?
3. Where do false doctrines originate?
4. Where does true doctrine originate?
5. Is there room for modern-day revelation to be added to "the faith once for all delivered"?
6. In what *specific* ways can you contend earnestly for the faith?
7. Should we try to stir people up as much as Paul did, always causing either a revival or a riot?

TOPICAL INDEX FOR *WHAT THE BIBLE SAYS ABOUT FAITH*

As arranged in *Monser's Topical Index and Digest of the Bible* edited by Harold E. Monser with A. T. Robertson, D. R. Dungan and Others.

ABEL. Second son of Adam and Eve.—Gen. 4:4. The offering accepted—Gen. 4:4. Cain converses with Abel—Gen. 4:8. Abel slain—Gen. 4:8. Cain's heartless question—Gen. 4:9.

New Testament references.—Righteous Abel—Mt. 23:35; I John 3:12. Blood of Abel—Lu. 11:51; Heb. 12:24. Faith of Abel—Heb. 11:4. God testifies of His gifts—Heb. 11:4.

ABIDE. Anger of Jehovah, In—Nah. 1:6. Anointing—I John 2:20, 27. Apostles—Mt. 10:11; 17:22; 26:38; Mk. 6:10; Lu. 9:4; John 1:39; Acts—1:13. Calling, In—I Cor. 7:20, 24. Christ, In—John 6:56; 15:4-9; I John 2:6, 27, 28; 3:6, 9, 24; II John 9. City, An abiding—Heb. 13:14. Darkness, In—John 12:46. Day of His coming—Mal. 3, 2. Death, In—John, 3:14. Earth abideth forever—Ps. 119:90; Eccl. 1:4. See Ps. 104:5. Eternal life—John 6:27; I John 3:15. Faith, Hope, Love—I Cor. 13:13. Flesh, In the—Phil. 1:24. Food—John 6:27. Fruit should—John 15:16. God—Ps. 102:12; I John 4:12, 13. *Love of God*—I John 3:17. *With God*—Ps. 91:1; I Cor. 7:24. See I Sam. 1:22. Holy Spirit—Hag. 2:5; John 1:32; 14:16, 17; I John 2:20, 27; 4:12, 13. Jesus Christ—John 8:35; 12:34; 14:25; II Tim. 2:13; Heb. 7:24. Light, In—I John 2:10. Love, In—John 15:10; I Cor. 13:13. Love of God—I John 3:17. Man—Ps. 49:12. Melchizedek—Heb. 7:3. Possession, An abiding—Heb. 10:34. Righteousness—Is. 32:16. Satisfied—Pr. 19:23. Servant—John 8:35. Shepherds—Lu. 2:8. Son—John 8:35. Unmarried—I Cor. 7:8, 40. See I Cor. 9:5. Wheat—John 12:24. Word of God—John 5:38; 15:7; I John 2:14, 24. Word, In—John 8:31. Work—I Cor. 3:14. Wrath—John 3:36. See Joel 2:11; Mal. 3:2. Zaccheus, With—Lu. 19:5.

ABRAHAM. Originally "Abram." *"Father of a multitude." "Exalted father"*—Gen. 17:5.

Son of Terah.—Gen. 11:26, 27. Marries Sarai—Gen. 11:29.

Residence.—Ur of Chaldees (in Mesopotamia in way to river Tigris or possibly Mugheir lying on right bank of Euphrates. Scholars differ. Last is favored).

Age of Abraham.—Seventy years when he left Ur, and seventy-five when he departed from Haran—Gen. 12:4; Acts 7:2-4.

Reason for leaving.—God's revelation came to him—Gen. 12:1. His renunciation of gods many made him a fit leader for Jehovah—Josh. 24:2, 3; Neh. 9:7, 8; Heb. 11:8-10.

Gift of Canaan first revealed at Shechem.—Gen. 12:6, 7. Abraham builds an altar at Shechem—Gen. 12:7.

Famine drove him down to Egypt.—Gen. 12:10. Abraham's error

concerning his wife and Pharaoh and Abimelech—Gen. 12:11-20; 20:2-18.

His dispute and separation from Lot.—Gen. 13:7-12.

God confirms his promise to Abraham.—Gen. 13:14-17. Three points in promise: The land; the miracle son; The seed a blessing to all nations.

Abraham goes to the aid of Lot and his neighbors.—Gen. 14:1-16.

Melchizedek meets and blesses Abraham.—Gen. 14:18-20; Heb. 7:1-4.

God promises an heir to Abraham.—Gen. 15:3-5. God's way of proving himself—Gen. 15:9-18. Abraham's faith counted for righteousness—Gen. 15:6. Spiritual heirs—Rom. 4:11-12; Gal. 3:29.

Birth of Ishmael.—Gen. 16:1-15.

Covenant of circumcision.—Gen. 17:9-14, 23-27; Ex. 12:48. Privileges—Ex. 12:43-49. Obligation—Gal. 5:3. Abolished—Eph. 2:11-15.

Angel's visit.—Gen. 18:1-22; 19:1-3. Nefarious act of Sodomites—Gen. 19:4-11.

Sodom threatened, plead for, destroyed.—Gen. 18:17-21; 19:12-28; 23:33; Deut. 29:23; Mt. 10:15; 11:24; II Pet. 2:6.

Prepares for true heir by dismissing false heir.—Gen. 21:9-21; Gal. 4:22-31.

Birth of Isaac.—Gen. 21:1-8. Circumcised at eighth day—Gen. 21:4. Child of miracle—Rom. 4:18-21; Heb. 11:11, 12.

Ewald says, "Highest blessings bring highest trials." Note those of Abraham: Abandoning home in Ur—Gen. 11:31. Forsaking kindred at Haran—Gen. 12:1. Separation from Lot—Gen. 13:9. Homeless in Canaan—Acts 7:1-5. Hopes built on Ishmael—Gen. 17:18. Child of promise given—Gen. 21:2. Isaac's life demanded—Gen. 22:2. The father must slay the son—Gen. 22:2.

Abraham offers Isaac.—By miraculous birth God gave proof of power to restore Isaac—Gen. 17:17. Abraham must love nothing better than God—Mt. 10:34-38. Abraham's endurance of this test makes him the father of the faithful—Rom. 4:16-25. The way to escape trouble is through obedience—Gen. 22:12, 13. Abraham's act delightful to God—Gen. 22:12, 13.

Sarah dies and is buried.—Gen. 23:1. 20.

Sends for a wife for Isaac.—Gen. 24:1-67. Must not be of Canaanites—Gen. 24:3. His own country and kindred—Gen. 24:4.

Marries Keturah.—Gen. 25:1. Keturah called a concubine—I Chr. 1:32. Offspring by her—Gen. 25:2-4; I Chr. 1:32.

Invests Isaac with the inheritance.—Gen. 25:5.

Abraham's death.—Gen. 25:8. Buried in Machpelah—Gen. 25:9, 10.

Faith of Abraham distinguished from that of other ancestors in this: He obtains and holds the promise of salvation, not only for himself, but for his family—Gen. 22:16-17. Distinguished from Mosaic system by holding the promised blessing, "in the seed of Abraham," as a blessing

for all people—Gen. 22:18; Mt. 28: 19; Mk. 16:16; Lu. 24:45-48; Rom. 4:13, 14.

Three great religious bodies—Jews, Christians, Mohammedans—unite in calling him father and friend of God.

ACCEPT. Acts 24:3; II Cor. 8:12 (A.V.). David accepted—I Sam. 8: 5 (A.V.). *Accepts Abigail's offering*—I Sam. 25:35. Deliverance—Heb. 11:35. Esau may accept—Gen. 32: 20. Exhortation—II Cor. 8:17. God accepts—Gen. 19:21. Offering—Lev. 1:4; 7:18; 10:19 (A.V.); 22: 21; 23:11; I Sam. 26:19; Ps. 20: 3; 119:108; Is. 56:7; 60:3; Jer. 14: 12; Hos. 8:13; Amos 5:22; Mal. 1: 10, 13. Persons—Gen. 4:7; 11:3; Amos 24:23; Job 13:8, 10 (A.V.); 32:21 (A.V.); 34:19 (A.V.); 42:8, 9; Ps. 82:2 (A.V.); Jer. 14:10, 12; Ez. 20:40, 41; 43:27; Hos. 8:13; Mal. 1:8, 9; Acts 10:35 (A.V.); II Cor. 5:9 (A.V.); Gal. 2:6; Eph. 1: 6 (A.V.). Work—Deut. 33:11; Eccl. 9:7. See Lu. 20:21. Mordecai—Esth. 10:3. Petition—Jer. 37:20 (A.V.); 42:2 (A.V.). Punishment—Lev. 26: 41, 43. Saints—Rom. 15:31 (A.V.). Saying—I Tim. 1:15; 4:9. Time—II Cor. 6:2 (A.V.). Words—Deut. 33:11; Eccl. 9:7.

ACCEPTABLE. Pr. 10:32; II Cor. 8: 12; I Pet. 2:19. Brethren, To—Deut. 33:24. Counsel—Dan. 33: 24. Day—Is. 58:5. God, To—I Tim. 2:3; 5:4; Heb. 12:28; I Pet. 2:20. Righteousness—Pr. 21:3; Acts 10: 35; I Tim. 5:4. Sacrifices. Words of Mouth—Pr. 19:14.

ADAM. Created in image of God.—Gen. 1:26-28; 2:7; 5:1; I Cor. 15: 45; I Tim. 2:13. Placed in the Garden of Eden—Gen. 2:15-17. Names animals—Gen. 2:19, 20. Helpmeet created for—Gen. 2:20-23. His fall—Gen. 2:16, 17; 3:1-7; Job 31:33; Rom. 5:14; I Tim. 2:14. Jehovah rebukes—Gen. 3:8-19. Calls his wife Eve—Gen. 3:20. Expelled from Eden—Gen. 3:22-24. God clothes Adam and Eve—Gen. 3:21. Children of—Gen. 4:1, 2, 25; 5:3, 4. Age and death of—Gen. 5:5. Book of the generations of—Gen. 5:1-32; I Chr. 1:1-42.

N.T. References.—Lu. 3:38. Death came through—Rom. 5:14; I Cor. 15:22. Made a living soul—I Cor. 15:45.

ANTEDILUVIANS. Genealogies of.—Gen. 5:3-32; I Chr. 1:1-4. Were worshippers—Gen. 4:3, 4, 26. Tillers of the soil and shepherds—Gen. 2:15; 4:2. Longevity of—Gen. 5:3-32. Giants—Gen. 6:4. **God sent out preachers among them.**—I Pet. 3:19-20; II Pet. 2:5; Jude 14. They would not heed—Gen. 6: 5; Mt. 24:37-39; Lu. 17:26-27; I Pet. 3:19, 20. The wicked destroyed—Gen. 6:13, 17.

APOSTASY, or BACKSLIDING. Political apostasy.—Ex. 1:10; I Sam. 14:21; Jer. 37:13, 14; 39:9. People of Israel—I Cor. 10:1-13; Heb. 3:7, 8.

Religious apostasy.—Lu. 8:13; Heb. 6:6. A great apostasy foretold—II Thess. 2:1-10. Angels—Jude 6. Esau—Heb. 12:15-17. A smaller apostasy—I Tim. 4:1. Temporary: Peter—Mt. 26:31-35, 69-75. John Mark (merely deserted from work)—Acts 13:13; 15:38; II Tim. 4:11. Phygelus and Hermogenes—II Tim. 1:15. Demas—II Tim. 4:10.

A nation may backslide.—Jer. 18:9,

10. A nation can repent and return —Jer. 18:8; Jonah 3:5-10. The fall of the Jews—John 1:11; 5:40. Was the enriching of the Gentiles—Mt. 21:43; Rom. 11:11-15. The Galileans left Jesus—John 6:60, 66. The Galileans deserted Paul's gospel—Gal. 1:6; 5:4. The Gnostics made a return—I John 2:19. Occasions for apostasy: Tribulation or persecution—Mt. 18:20, 21. Cares, riches, and pleasures of this life—Lu. 8:14; I Tim. 3:6. Love of the world—II Tim. 4:10; I John 2:15-17. Fleshly lusts—I Pet. 2:11. Pride—Pr. 16:18; I Tim. 3:6. False teaching—Gal. 1: 6; 5:4; II John 9-11.

God has no pleasure in such a one. —Heb. 10:38. It shows unfitness for Heaven—Lu. 9:62. Duty to turn again—I Ki. 8:33; II Chr. 6:24, 37, 38. God has promised to welcome the returning backslider—Neh. 1:8, 9; Is. 1:16-20; Ez. 18:30-32; Lu. 15:32; 19:8, 9. Rehoboam secured favor by humility—II Chr. 12:12. It may be final—Heb. 6:4-8; 10:26-29.

Not to fall, amid temptations, is victory and joy.—Jas. 1:2, 12. It is right to overcome error—Heb. 3:12-15; II Pet. 3:17. Christ can keep from falling—Rom. 16:25; I Cor. 10:13; II Cor. 12:9; Jude 24. Many warnings against—Mt. 6:13; Mk. 13:9; 14:38; I Cor. 3:16, 17; II Thess. 2:3; Heb. 2:1-4; 3:1-4, 13; 6:1-8; 10:26-31; 12:15-29; 13:7-13; Jas. 1:13-15; Rev. 2:4, 6, 22-26.

Confidence in God's elective grace. —John 6:37, 39; 17:12; Rom. 8: 26; 11:36; Eph. 1:3-14; I Thess. 1:4; Heb. 6:9-20; I Pet. 1:3-5; II Pet. 1:10, 11.

Proof of election is perseverance to the end.—Heb. 3:6-14. Paul opposed presumption of the believers —I Cor. 9:23; 10:22. The case of Judas is one who let the devil into his life—John 6:70; 13:2, 27. Jesus foresaw his destiny—John 6:64. And Judas went out to his own place—Acts 1:25.

Many difficulties in the subject of apostasy.—Is one aspect of human free agency. The true believer is confident of God's power and purpose to keep him to the end, but does not rashly rush into temptation. The test of real life is in the end of the day, as Jesus said in his sermon on the mount—Mt. 7:14-23.

ARK, Noah's. Built by order of Jehovah.—Gen. 6:14. Heb. 11:7. Noah instructed how to build—Gen. 6: 14, 16.

Dimensions of.—Gen. 16:15. **The occupants.**—Gen. 6:18; 7:7; Mt. 24:38; I Pet. 3:20.

Different classes of animals preserved in the ark.—Gen. 6:19, 20; 7:2, 3, 8, 9, 14-16; 8:17, 18.

Rested in the seventh month on the mountains of Ararat.—Gen. 8:4.

A raven sent from.—Gen. 8:7. **A dove sent out.**—Gen. 8:8-12.

Noah and family went forth in the second month of the next year.—Gen. 8:14-19.

ASSURANCE.—Heb. *Aman*, "To go to the right hand," hence "Assurance"; Gr. *Plerophoria*, "Entire confidence," "To completely assure."

Of God's care.—Job 13:15; Ps. 23:4; 46:1-3; 73:26; 118:5-6; Jer. 32:41; II Cor. 5:1; Eph. 3:12, 13; II Tim. 4:18.

Of acceptance with God.—Gen. 19:

21; Is. 12:2; Acts 10:35; Rom. 5: 1-2; I Thess. 1:4-5; II Pet. 1:10, 11; I John 3:19-22.

Of knowledge.—I Sam. 28:1; I Ki. 1: 13, 17, 30; Job 19:25; Acts 2:36; II Cor. 5:1; Phil. 4:12; Col. 2:2; II Tim. 1:12; 3:14, 15; I John 4:13.

Of life.—Ex. 20:12; Deut. 28:66; Job 24:22; Jer. 38:17; Mt. 10:39; Mk. 10:17-21; John 5:24; 6:47, 51, 54; 10:10; II Cor. 12:8-10; Eph. 6:2, 3.

Of redemption.—Rom. 8:22, 23; I Cor. 6:14; 15:54-57; Eph. 1:7, 13, 14; 4:30; Rev. 5:9, 10; 14:1-5.

Of faith.—Rom. 5:1, 2; Eph. 3:12; Heb. 10:22; 11:1.

Of hope.—Job 14:14, 15; Ps. 42:11; Rom. 8:24, 25; II Cor. 4:8; Heb. 6:11, 19; I Pet. 1:3, 4.

Of love.—John 13:35; 15:13; Rom. 8:38, 39; Eph. 3:19; I John 3:18, 19; 4:7-13.

The effect of righteousness.—Lev. 27:16-18; Is. 32:17, 18; John 13: 17; Rev. 22:14.

Of righteous judgment.—Acts 17:30, 31; Rev. 22:10-12.

False assurance.—Ju. 9:15; 17:13 with 18:14-20; I Sam. 17:41, 42-44; II Ki. 8:12, 13; Pr. 25:19; Jer. 6:14; 8:11; 14:13-15; John 13:37, 38.

Assurance of punishment.—Ps. 9:17, Is. 57:20, 21; Jer. 8:12, 13; 49:12, 13; Ez. 7:25-27; Mt. 13:49, 50; 25: 41-46; II Pet. 3:3-7; Rev. 20:14, 15.

ATONEMENT. *Kaphar,* to cover, to cancel; also to cleanse, to forgive.

The value of Scriptural atonement depends on one's conception of sin. Sin is lawlessness.—I John 3: 4. Sin is yielding to lust—Gen. 3: 6; I Pet. 4:3-4; I John 2:16. The result is separation from God—Deut. 31:17; Josh. 7:12; Ps. 78:59; Is. 59:2; 64:7; Ez. 23:18; Hos. 9:12; Mic. 3:4; Mt. 7:23; Lu. 13:27; Heb. 12:14.

The necessity of atonement grows out of two things: (1) Holiness of Jehovah—Ex. 3:5; 15:11; Lev. 19: 2; Is. 6:3; (2) Disobedience of man —Gen. 3:17-19; Ex. 34:7; Acts 17: 30-31; Rom. 3:9, 19; 5:12. Holding these two features in combination, we get a just conception of sin —Gen. 3:7-8; Ps. 46:10; Is. 55:8-9; Lev. 10:10.

Sacrifice the appointed means of approach to God.—Ex. 29:31-37; Lev. 4:1-35; 6:24-30; 23:26-31; Num. 29:1-11; Deut. 12:11-14.

Through whom atonement is made. —Must offer through the priest—Lev. 4:13-18, 22-26; 5:6, 8-10, 12-13; 6:6-7, 12-13; Mt. 8:4; Mk. 1:44; Lu. 5:14; Heb. 8:3; 9:6-7; 10:11. Great prophets sometimes offered sacrifices—I Sam. 7:9, 10; I Ki. 18: 30-39.

The principle of the atonement.—The life is in the blood—Lev. 17:11; Deut. 12:23. Life of no value in atonement unless offered up in death —See Lev. Chs. 4, 5, 6, etc. Not possible for blood of animals to purge away sin—Heb. 10:1-4. These sacrifices foreshadow the death of Jesus —Heb. 9:11-14, 23-28; 10:11-14. "Except a grain of wheat fall into the earth and die, it abideth alone," etc. —John 12:24. "If I be lifted up from the earth, will draw," etc.—John 12: 32-33. The atonement of Jesus effects our reconciliation with God—

John 1:29; Rom. 5:8-11; II Cor. 5: 14-19; Rom. 3:21-26. His obedience unto death, even the death of the cross, as related to the obedience of the race—Phil. 2:8; Rom. 5:19. We are instructed to die with Him in order to rise into the new life—Rom. 6:1-11; 8:10-13; II Cor. 5: 14-17.

The attitude of the Old Testament prophets.—They favored sacrifice—Is. 56:6-7; 60:7; Jer. 17:26; 33: 18. But opposed its abuse—Is. 66: 3-4; Hos. 6:6; Mic. 6:6-8; Mal. 1: 6-8. The servant of Jehovah takes upon himself an expiatory character—Is. 53:5, 6, 8, 10-12. (See also Zech. 12:10; 13:1; Dan. 9:24.) The moral character of the suffering servant set forth—Is. 52:13; 53:4, 7, 9. His life and death blend in the perfect sacrifice—Is. 11:1-5; 61-1-3; 63: 1-3; Mic. 7:18-20; Zeph. 3:14-17.

The day of atonement.—On the tenth day of the seventh month (Tisri)—Ex. 30:10. Mode of observance—Lev. 16:3-10. Details—Lev. 16:11-34. Special victims—Num. 29:7-11. The action of the people—Lev. 23: 26-32. To be kept as a Sabbath—Lev. 16:29-31; Num. Ch. 29. The day on which jubilee is to be proclaimed—Lev. 25:9.

BACKBITING. Ps. 15:3; Pr. 25:23; Rom. 1:30; II Cor. 12:10.

BAPTISM—WATER—IN THE NAME OF THE TRINITY: Commanded.—Mt. 28:19; Mk. 16:16; Acts 2:38; 10:48; 22:16. See John 3:3-5.

To whom administered.—Acts 11: 41; 8:12, 36-38; 9:18; 16:15, 32, 33; 18:8; 19:5.

Its character.—Mk. 16:16; Acts 2:38; 16:30-34; 22:16; Rom. 6:4; Eph. 5:26; John 3:5; Acts 2:41; 8:39; Gal. 3:27; Rom. 6:5, 7, 17-18; II Cor. 12:13; Col. 2:12; Titus 3:5; II Pet. 3:21.

BEGOTTEN. Of God by the Holy Spirit.—John 1:13, 3:3-9; Titus 3: 5; I John 2:29; 5:18.

BELIEF, BELIEVE. Mk. 9:23; 11: 24; John 1:7.

God, In.—Gen. 15:6; Num. 14:11; II Ki. 17:14; Ps. 27:13; Acts 16:34; Rom. 4:3, 11, 18; Gal. 3:6; Jas. 2: 23.

Jesus, On.—Mt. 8:13; 9:28; 27:42; Mk. 5:36; 16:16; Lu. 24:25; John 3:16, 36; 7:5; 11:25-27; 12:36, 44; 17:21; 20:25; Acts 16:31; Rom. 10:9-11.

Message, Our.—Is. 53:1.

Moses and the prophets.—John 5: 45-47; Acts 26:27. See Lu. 24:44-47; Acts 28:23, 24.

Scriptures, The—John 2:22; 5:45-47.

BLOOD: Israelites escaped death by use of.—Ex. 12:7, 13, 22, 23.

Blood of atonement.—Ex. 30:10; Lev. 1:4-5; 4:1-7, 16-20, 25-35; 5:8-10; 6:25-30; 9:1-7; 16:14-27; II Chr. 29:21-24; Ps. 50:8-13; Heb. 9:7, 12-25; 10:19; 12:24; 13:20; Rev. 1:5; 5:9.

Blood of the Covenant.—Ex. 24:6-8; Zech. 9:11; Mt. 26:28; Mk. 14: 24; Lu. 22:20; I Cor. 11-25; Heb. 9:19-20; 10:29.

Blood of Jesus.—Betrayed—Mt. 27: 4. Assumed by enemies—Mt. 27: 25. Shunned by enemies—Acts 5: 28. Sweat as great drops of—Lu. 22:44. Drinketh my blood—John 6:54. My blood of New Covenant—

Mk. 14:24. New Covenant in my blood—Lu. 22:20. Came by water and blood—I John 5:6. Precious blood of—I Pet. 1:19. In blood of the lamb—Rev. 7:14. Purchased with His blood—Acts 20:28. Sanctified with His blood—Heb. 13:12. Made peace through—Col. 1:20.

Appertaining to discipleship.—Faith in His blood—Rom. 3:25. Must drink His blood—John 6:53-57. Made nigh by blood—Eph. 2:13. Flesh and blood cannot inherit heaven—I Cor. 15:50. Conferred not with—Gal. 1:16. Communion of blood—I Cor. 10:16. Guilty of—I Cor. 11:27. Wrestle not against—Eph. 6:12. Justified by His blood—Rom. 5:9. Redemption through blood—Eph. 1:7.

BOLDNESS: A Christian virtue.—Pr. 28:1; Jer. 30:21; II Cor. 11:21; Eph. 3:12; Phil. 1:20; I Tim. 3:13; Heb. 3:6; 4:16; 10:19, 35; I John 4:17.

Boldness in speech required of ministers of gospel.—Acts 4:13; 9:27, 29; 14:3; 18:26; 19:8; 28:31; II Cor. 3:12; Phil. 1:14; I Thess. 2:2.

Instances of.—Joseph—Mk. 15:43. Apollos—Acts 18:26. Isaiah—Rom. 10:12.

CAIN. First son of Adam and Eve.—*Cain* signifies "acquired." Eve supposed the birth of Cain was the fulfilment of the promise—"The seed of the woman," Gen. 3:15. "I have gotten a man," Gen. 4:1.

Cain a tiller of the ground.—Gen. 4:2. Brought fruit for offering—Gen. 4:3. God did not respect Cain's offering—Gen. 3:5. Cain murders Abel—Gen. 4:5-8. Jehovah questions—Gen. 4:9. Jehovah curses and banishes—Gen. 4:11, 12. Cain complains—Gen. 4:13, 14. Jehovah protects—Gen. 4:15. Cain dwells in Nod—Gen. 4:16. Cain marries, has a son, builds a city—Gen. 4:17. Lamech refers to Cain—Gen. 4:24. Eve appointed another seed—Gen. 4:25. Descendants of Cain—Gen. 4:17, 18.

New Testament references.—Heb. 11:4; I John 3:12; Jude 11.

(2) **A town in southern part of Judah.**—Josh. 15:57.

CALLING. Unto salvation.—Lu. 19:5, 9; I Cor. 1:21-26; II Cor. 6:1, 2; I Pet. 2:9, 10.

How called?—In the Old Testament.—By the works of God—Ps. 19:2, 3; Rom. 1:18-23. By the prophets—II Chr. 36:15-17; Jer. 7:21-28; 25:4-8; 29:15-19; 35:15; Zech. 7:7; Mal. 2:7.

In the New Testament.—By Christ—Mt. 6:33; 9:13; 11:28; 23:37; Mk. 2:17; Lu. 5:32; 19:41; John 5:40; 6:37; 7:37; I Pet. 5:10. By the Spirit—Rev. 22:17. By the bride—Rev. 22:17. By the preaching of the gospel—II Cor. 3:6; 5:18-21; Eph. 6:20. By the gospel—Mt. 7:24-28; Lu. 6:47-49; John 12:48; Rom. 9:23-33; I Cor. 1:18-28; II Cor. 5:18-21; Gal. 1:6-14; Eph. 1:17-19; I Thess. 1:4-10; 2:12-14; II Thess. 2:13-15; II Tim. 1:9-11.

CHOICE. Man's endless future hangs on his choice.—Deut. 30:19; Mt. 7:13, 14, 24-27.

Men chose.—Good—Is. 7:15, 16; Lu. 10:42; Heb. 11:25. Life—Acts 13:48. Truth—Ps. 119:30, 173. Will of God—Is. 56:4; 65:12. Worship

—I Ki. 18:23, 25; Ps. 84:10. Plain of Sodom—Gen. 13:11. Iniquity—Job 15:5; 36:21; Is. 66:3, 4. Idolatry Ju. 5:8; Is. 1:29; 40:20; 41:24. Death—Job 7:15; Jer. 8:3. Words—Job 9:14. Men: *Soldiers*—Ex. 17:9; Josh. 8:3; I Sam. 13:2; II Sam. 10:9; 17:1; I Chr. 19:10. *Deacons*—Acts 6:5. *Missionaries*—Acts 13:3; 14:26, 27; 15:40. *Delegate*—II Cor. 8:19. *Judges*—Ex. 18:25. *Chief seats*—Lu. 14:7.

CONFESSION. Heb. *Yadah*, "to bemoan," "confess."

Confession of Jehovah's name.—I Ki. 8:33, 35; II Chr. 6:24, 26; Ezra 10:11; Rom. 14:11, 12; 15:9.

Confession by deeds.—Mt. 27:3, 4; Lu. 15:18, 19; 23:40-42; Acts 19:19.

Confessions producing trouble.—Josh. 7:20, 25; I Sam. 15:19, 24; John 9:33, 34; 12:42, 43.

Born of trouble.—Ps. 51:3, 4; Mt. 27:3, 4; 27:19.

Confession of sin.—Ex. 32:31, 32; Lev. 5:5; 26:40; Num. 4:7; Josh. 7:19; Ju. 10:15, 16; Ezra 10:1; Neh. 9:2, 3; Ps. 32:5; Pr. 28:13; Jer. 3:12, 13; Dan. 9:4, 20; Mt. 3:6; Mk. 1:5; Lu. 18:13, 14; I John 1:9.

Confession through priest.—Lev. 5:6; 16:21. Through Moses—Ex. 32:31; Num. 14:19. Through Nehemiah—Neh. 1:6. Through Jesus—I John 2:1.

Various confessions.—Of God's power—Job 40:13, 14. Of thankfulness—II Chr. 30:22. Of truths—John 1:20; Acts 23:8. Of faults—Jas. 5:16.

Confessing Jesus.—Mt. 10:32; Lu. 12:8; John 9:22; Acts 24:14; Rom. 10:9, 10; Phil. 2:11; I Tim. 6:13; I John 4:2, 3, 15; II John 7. Jesus confesses us—Rev. 3:5.

CONFIDENT, CONFIDENCE. Access in—Eph. 3:12. Art—Rom. 2:19. Ashamed of Bethel their—Jer. 48:13. Flesh, Have no confidence in—II Ki. 18:19, 20; Is. 30:1-5; Phil. 3:3. Friend, In—Mic. 7:5. God, In—Ps. 40:4; 62:8; Pr. 3:26; 16:20; Is. 26:3, 4; Jer. 17:7. Gold, Thou art my—Job 31:24. Man, In—Ps. 118:8. Minded, I was in this matter—I Cor. 1:15. Obedience, In thine—Philemon 21. Princes, In—Ps. 118:9. Rejected—Jer. 2:37. Strength, In—Is. 30:15; 32:17. Strength shall be in quietness—Is. 30:15. Thing, Of—Phil. 1:6. Trusteth in—II Ki. 18:19; Is. 36:4.

CONVERSION. Gr. *Epistrepho*, "to turn about; revolution." In conversion man is always active; in pardon God alone is active. The two acts are separate but complementary. The latter depends upon the former. To pardon the impenitent would be the destruction of the kingdom of God—II Chr. 6:26, 27; 7:14; 30:6-9; Neh. 1:9; Lam. 3:40-42.

A perpetual divine call.—II Ki. 17:13, 14; Is. 31:6; Jer. 3:14; 18:8; 25:5, 6; 26:3; Ez. 3:19; 14:6; 18:21, 30; 33:9; Joel 2:12, 13; Jonah 3:8-10; Zech. 1:3; Acts 26:20.

Method of conversion.—Mt. 28:18-20; Mk. 16:15, 16; Lu. 24:45-49; John 20:30, 31; Acts 2:21; Rom. 10:6-17; II Pet. 1:4-11.

How brought about.—Through Holy Spirit—Lu. 24:46-49; Acts 2:1-4; 8:29; 16:6-10. Through the Scriptures—Ps. 19:7; 119:9, 93, 104, 105, 130; Ez. 18:27; Acts 2:16-21; 8:32, 33. Through preaching—Mk.

16:15; Lu. 24:47; Acts 8:35; Rom. 10:14; II Tim. 4:2-5. Through faithful associates—I Cor. 7:14-16. Through distress—Ps. 78:34; Lu. 15:17-20. Through personal srutiny—Ps. 119:59; Lam. 3:39-41.

Conversion of the Jews.—Ps. 51:13; Is. 1:27; 2:2, 3; 6:10; 61:4-9; Jer. 31:31-34; Mt. 13:15; 18:3; Mk. 4:12; John 12:40; Acts 2:37-42; 3:17-21; 4:4; 5:14; 6:7.

Conversion of Samaritans.—Acts 8:5-8, 12-13.

Conversion of Gentiles.—Is. 2:2, 3; 11:10; 60:1-5; 66:12; Joel 2:28-32; Acts 8:34-39; 10:33-48; 15:3, 8-11; Rom. 11:11-13; Eph. 2:11.

Notable examples of.—Jews at Pentecost—Acts Ch. 2. The Ethiopian—Acts 8:26-40. Cornelius—Acts Ch. 10. Pro-consul Sergius Paulus—Acts 13:7-13. Lydia—Acts 16:13-15. Philippian jailer—Acts 16:27-34. Judge Dionysius—Acts 17:34.

Special cases of.—Zacchaeus—Lu. 19:8-10. Simon Peter—Lu. 22:32; John 21:5-17.

Ten new things for the new man.—Birth—John 3:3-6. Commandment—John 13:34. Covenant—Jer. 31:31-34; Heb. 8:7-13. Creature—II Cor. 5:17. Food—I Pet. 2:2, 3. Heart—Ez. 36:26; Lu. 8:15; Acts 4:32. Home—John 14:2, 3; Rev. 21:5. Name—Acts 11:26; Rev. 2:17; 3:12. Song—Ps. 40:3; Acts 16:25; Rev. 5:9; 14:3. Way—Is. 25:8, 9; Acts 9:2; 13:10.

Ten products of a converted life.—Faithfulness—Mt. 24:45-47; 25:21, 23; Lu. 16:10; 19:17; Gal. 3:9. Gentleness—II Cor. 10:1; I Thess. 2:7; II Tim. 2:24; Tit. 3:2; Jas. 3:17. Kindness—Rom. 12:10; II Cor. 6:6; Col. 3:12; II Pet. 1:7. Long-suffering—II Cor. 6:6; Gal. 5:22; Col. 1:10-12; 3:12, 13; II Tim. 2:10-12; 3:10. Love—John 13:34, 35; I Cor. 13; I John 2:10; 3:14; 4:7; 8:10-12. Meekness—Ps. 37:11; Is. 61:1; Mt. 5:5; Gal. 5:23; Eph. 4:2; Col. 3:12; I Tim. 6:11; Jas. 1:21. Obedience—Acts 6:7; 26:19; Rom. 6:17; 15:18; 16:19; II Cor. 2:9. Peacefulness—Mt. 5:9; Lu. 2:14; 24:36; John 14:27; Rom. 12:18; Col. 3:15; Jas. 3:17, 18. Self-control—Acts 24:25; I Cor. 9:25; Gal. 5:23; Tit. 1:8; II Pet. 1:6. Self-denial—Mt. 10:39; 16:24; Mk. 8:34, 35; Lu. 9:23; 11:33; John 12:25.

DISBELIEVE. Acts 28:24. I Pet. 2:7.

DISCIPLES. Conditions of discipleship.—Must bear cross—Mt. 10:38; 16:24; Mk. 8:34; Lu. 9:23; 14:27. Must practice self-denial—Mt. 5:29; 10:39; 16:24-27; 16:25; 18:18-30; 22:28-30; Mk. 8:34-38; 10:29, 30; Lu. 6:22, 23; 14:26, 33; John 12:25; I Cor. 9:24-27; Gal. 5:24; Col. 3:5-7; II Tim. 2:12; Tit. 2:12. Must endure—Mt. 10:22; 24:13; Mk. 13:13; Rom. 11:22; I Cor. 9:24; 10:13; 15:2; Eph. 4:1; Col. 1:23; II Tim. 2:12; Heb. 3:6; 4:14; Jas. 5:7-11. Must not be conformed to this world—John 17:15; Rom. 12:2; Col. 3:2; I Pet. 4:3-6; I John 2:15-17; 4:5. Must run a race—Heb. 12:1. Must put on the whole armor—Eph. 6:11. Must suffer tribulation—John 15:18, 20; 16:33; Acts 9:16; 14:22; Rom. 5:3; 8:17; I Thess. 3:3; II Tim. 2:11; 3:12; Phil. 1:28, 29; I Pet. 1:6-9; 2:21; Rev. 2:9-11; 7:14. Must bear fruit—Mt. 7:16,

20; 12:31-35; Lu. 6:44; John 15: 5-8. Reward of—Rom. 2:1-8; II Tim. 2:11, 12, 13.

DISOBEDIENCE, DISOBEDIENT. Lu. 1:17; Tit. 1:16; 3:3; Neh. 9:26; I Pet. 2:8. Avenge—II Cor. 10:6. Heavenly vision, Unto—Acts 26:19. Jehovah, Unto—I Ki. 13:21, 26. Man's—Rom. 5:19. Parents, To—Rom. 1:30; II Tim. 3:2. People, Unto—Rom. 10:21. Recompense, Received—Heb. 2:2. Sons of—Eph. 2:2; 5:6; Col. 3:6 (A.V.). Spirits—I Pet. 3:20.

DOCTRINE. In the gospels "teaching" is the word used to express what Jesus taught, not yet formulated into specific doctrines. The apostles had the living word and the following generation the inspired utterances of apostles and spirit-filled men. Doctrine in its usual sense occurs only in the later pastoral epistles —I Tim. 1:3; 1:10; 4:6, 13; 6:3; II Tim. 3:6; Tit. 1:9; 2:7, 10. Used in a disparaging sense—Mt. 15:9; Mk. 7:7; Eph. 4:14; Col. 2:22. Meaning instruction—Deut. 32:2; Job 11: 4; Prov. 4:2; Is. 29:24. First principles of—Heb. 6:1. False doctrine, called heresy—II Pet. 2:1.

False doctrine, to be avoided.—I Tim. 1:4; II Tim. 4:3; Rev. 2:14. Teachers of, described—Acts 20:29, II Cor. 11:13; I Tim. 6:3, 4; II Tim. 3:8; Tit. 1:11; II Pet. 2:3; Jude 4, 8.

DOUBT. Gen. 37:33; Deut. 28:66; Dan. 5:12, 16; John 13:22; Acts 28:4; Rom. 14:23; Jas. 1:6; Jude 22. Christ—Mt. 14:31; 21:21; 28: 17; Mk. 11:23; Lu. 12:29; Acts 10: 20.

ELECTION. Conditional.—Eph. 1: 13, 18-20; I Thess. 1:4-6; II Thess. 2:13, 14; I Pet. 1:2; II Pet. 1:10; 2:6-10.

ENDURANCE. He that endureth to the end shall be saved—Mt. 10:22; 24:13; Mt. 13:13. Continue in His goodness—Rom. 11:22. So run, that ye may attain—I Cor. 9:24. Enduring temptation—I Cor. 10:13; Jas. 1:12. Continue in the faith, grounded and steadfast—Col. 1:23. Hold fast unto the end—Heb. 3:6, 14; 4:14. We are not of them that hold back—Heb. 10:39. We call them blessed that endured—Jas. 5: 11.

ENOCH. Heb. *"initiated."* Son of Jared—Gen. 5:18. Father of Methuselah—Gen. 5:21. I Chr. 1:2, 3. Preached to his generation—Jude 14, 15. Lived 365 years—Gen. 5: 23. Of Noah and Enoch alone is it written, "They walked with God." Others walked "before God"—Gen. 5:24; 17:1. Translated—Gen. 5: 24; Heb. 11:5. He pleased God—Heb. 1:5.

FAITH. *Pisteuo*, to believe. A union of assurance and conviction—Heb. 11:1. See Hab. 2:4; Mt. 6:25-34; Lu. 12:22-31; 18:8; Heb. 13:7.

Given by God.—Lu. 17:5, 6; Rom. 12:3; I Cor. 2:4, 5; 12:8, 9.

Comes by hearing the Word of God.—Acts 15:7; Rom. 10:13-17; I Cor. 1:21; Gal. 3:1, 2; I Thess. 2:13.

Distinction between Old Testament and New Testament faith. In Old Testament: In God.—II Chr. 20: 20; Ps. 3:3-6; 4:3, 8; 7:1, 10; 9:9, 10; 13:5; 23:1-6; 32:10; 33:18-22; 36:7-9; 40:3, 4; 55:22; 56:3, 4; 62:8; 84:5, 12; 91:2; 115:9-18; 116:10; 118:8, 9; 125:1; 143:8;

Pr. 3:5, 6, 24-26; 16:20; 29:25; Eccl. 11:1; 12:2; Is. 26:3, 4; 41:10-14; 43:1-5; 49:15; 50:10; 51:12, 13; Jer. 17:7, 8.

In the New Testament: Faith is usually in Christ.—John 1:12; 3:14-18, 36; 6:29, 40; 7:38; 8:12, 21-32; 9:35-38; 10:25-28; 12:36, 46; 14:1; 20:31; Acts 2:36-41; 8:37; 10:43; 13:38, 39; 14:22; 15:11; 16:29-34; 18:8; 19:4, 5; 20:21; 26:18; Rom. 1:16, 17; 3:21-26; 5:1, 2; 10:1-10; I Cor. 1:21-24; 3:10, 11; Gal. 2:20; 3:22; Eph. 1:12-14; 2:19-22; 3:11, 12; Phil. 1:27-29; 3:9-11; Col. 2:12; I Tim. 1:13, 14; II Tim. 1:12; Philemon 5; I John 5:1, 10, 13; Heb. 12:1, 2; Jas. 2:1.

In God.—Lu. 1:38-55; Acts 27:25; Heb. 6:1; I Pet. 1:21; 4:19; I John 3:21.

Facts produce feeling.—Mt. 23:37-38; 27:3-5, 54; Lu. 15:4-10, 16-20; John 11:8, 16, 32-33; 21:15-17; Acts 2:22-24, 37; 5:27-28; 7:51-54; II Cor. 5:14-15.

Testimony produces faith.—John 1:7; 3:11-12; Acts 2:40-42; 8:4-8; 10:39-43; 26:16-18; Rom. 10:13-17; I John 1:1-3; 5:8-10.

The assurance of faith.—John 1:12; 3:16; 5:24; 6:35, 47; 11:26; Rom. 8:1; Eph. 1:13; 2:6-8; Phil. 1:6; II Tim. 1:12; Heb. 6:12; I Pet. 1:8; I John 2:23-25; 5:5, 10.

Great faith.—Mt. 8:10, 13; 9:2, 22, 29; 15:28; Mk. 2:5; 5:34; 10:53; Lu. 5:20; 7:9, 50; 8:48; 17:19; 18:42; II Cor. 8:7.

Apostolic faith weak.—Mt. 6:26-34; 8:24-27; 14:23-33; 16:5-12, 21-23; 17:7; 19:23-29; Mk. 6:47-52; 8:14-21; Lu. 5:9-11; 12:22-34; 24:19-27; John 6:16-21; 14:7-13.

Faith an active principle.—Leads to utterance—II Cor. 4:13. Grows exceedingly—II Thess. 1:3. Obtains a fulness—Heb. 10:22. The work of God—John 6:9. Works through love—Gal. 5:6. Purifies the heart—Acts 15:9. Brings salvation—Acts 16:31. Assures life—John 3:14-16, 36; 5:24; 6:47; 11:25, 26; Rom. 1:17; Gal. 3:11; Heb. 10:38, 39. Enables us to stand—Rom. 11:20; I Cor. 16:13; II Cor. 1:24; Col. 1:23. Enables us to walk—II Cor. 5:7. To fight—II Cor. 4:7, 8; I Tim. 6:11-17. Helps to overcome—I John 2:14; 5:4. Is the means of justification—Rom. 3:25-28. Awards the sonship to us—Gal. 3:26. Makes us heirs and joint heirs—Rom. 8:17. Gives us access to God—Rom. 5:2; Eph. 3:12. Secures peace with God—Rom. 5:1. Enables us to please God—Heb. 11:6. Leads to sanctification—John 17:17; Acts 26:18; Col. 1:23, 24.

Objects of faith.—God—Num. 20:12; Deut. 1:32; 9:23; II Ki. 17:14; I Chr. 5:20; II Chr. 20:20; Ps. 78:22, 32; 118:8, 9; Is. 26:3; 43:10, 12; Dan. 3:17, 18; 6:23; Mt. 6:25-34. The prophets—II Chr. 20:20; Lu. 24:44-45; Acts 26:27. The word of God—Deut. 32:1-3; Ps. 119:15, 16, 24, 35, 40, 97, 98, 99, 105, 111. The Gospel—Mt. 13:18-23; Mk. 4:14; 16:15-16; Lu. 8:11-15; John 8:31-32; 20:31; Rom. 1:16-17; II Thess. 2:12; II Tim. 3:15; Heb. 4:2; I Pet. 1:22-23.

The power of faith.—Mt. 21:21; Mk. 9:23; 11:23; Lu. 17:5, 6; John 14:12. Curing the blind—Mt. 9:27-30. Child possessed with evil spirit—Mk. 9:17-29.

Unity of faith.—John 17:17-21; I Cor. 1:10-13; 12:13-20; Eph. 2:19-21; 4:1-6, 15, 16, 25.

Faith as a grain of mustard seed.—Mt. 17:19, 20; Lu. 17:5, 6. Faith of Abraham—Rom. 4:18-22. In quenching fiery darts—Eph. 6:16. The prayer of faith—Jas. 5:15.

The aim of faith.—To grow in the knowledge of the truth—Ps. 119: 97-105, 129-131; John 8:31-32; II Tim. 2:15; Heb. 6:4-6; I John 1: 5, 14. To grow into favor of God—Acts 2:46-47; Rom. 4:4-5; 5:2; I Cor. 15:10; Eph. 4:15; Heb. 4:16. To attain unto a perfect manhood—Eph. 2:20-22; 4:1-3, 11-13, 15-16. To be transformed into the image of Christ—Rom. 8:29; I Cor. 15: 49; II Cor. 3:18; 4:3-6. To be kept in constant security—Rom. 6:12-14; 11:20; I Cor. 9:27; 15:1-2; Phil. 4:7; II Thess. 3:3; II Tim. 4:7-8; I Pet. 1:3-5; I John 1:9. To be joyful on earth—Rom. 5:2-5, 11; 15:13; Phil. 1:18-19; 2:17-18.

The obedience of faith.—Mt. 28:19-20; Acts 6:7; Rom. 6:8-14; 8:1-11; Phil. 2:1-16; 3:8-16. Not works of law—Rom. 3:27-28; 4:1-8. The work tells—Mt. 3:8; John 6:29; Rom. 6:16-18; 16:19; II Cor. 10: 5-6; II Thess. 1:8; I Tim. 1:5; Heb. 5:8-9; Jas. 2:14-18, 26; 3:13; I Pet. 3:1-2.

Works of faith.—Gal. 5:6; I Thess. 1:3; 2:13; II Thess. 1:11; Jas. 1:3.

Righteousness of faith.—Rom. 1:17; 3:21-30; 4:3, 11; 9:31-33; 10:4-11; Gal. 2:16; Phil. 3:9; Heb. 11:7.

The testing of faith.—I Pet. 1:5-9, 21; 4:19; Abraham's offering—Gen. 22:15-18. Caleb's courage—Num. 13:30. Joshua's renunciation—Josh. 24:14-15. Job's patience—Job 19: 25-27. Daniel's refusal—Dan. 1:8. Shadrach, etc.—Dan. 3:16-18. Martha's trustfulness—John 11:21-22. Jesus in Gethsemane—Mt. 26: 36-46; Mk. 14:32-42; Lu. 22:40-46. Peter and John—Acts 4:19-20. Stephen—Acts Ch. 7. Paul's afflictions—Rom. 8:28, 35-39; II Cor. 4:8-18; 6:3-10; 11:23-29; Phil. 1: 21; I Tim. 1:15-17. Trials in life—Jas. 1:3; I Pet. 1:7.

The fruits of faith.—Remission of sins—Lu. 24:47; John 20:22-23; Acts 2: 38-39; 3:19; 10:43. The indwelling of Christ—Eph. 3:17-19. The sealing of the spirit—Gal. 3:14. The father's love—John 16:27; Rom. 8:35-39. Heavenly mansions—John 14:2. The crown of life—Rev. 2:10. Eternal life—John 10:28; I Tim. 4: 10; I Pet. 1:9.

Failing faith is fatal.—Mt. 14:30-31; Lu. 22:31-32; John 20:25-29; I Cor. 15:12-19; I Tim. 6:10-11; II Tim. 4:3-4; Heb. 3:14-19; I Pet. 5: 8-9; II Pet. 1:5-9.

What faith is proof of: Unworthiness Mt. 8:8; Lu. 15:18-19. Teachableness—Mt. 13:23; Lu. 8:15; Jas. 1: 21, 25. Adoption—John 1:12-13; Rom. 8:14-16; Gal. 3:26-27. Entrance into rest—Heb. 4:1-3.

Prayer without faith is vain.—Pr. 28: 9; Mt. 21:22; Acts 10:31-33; Eph. 6:16-18; Heb. 10:21, 22; 11:6; Jas. 1:5-7; 5:15-18.

The denial of faith.—Josh. 24:27; Pr. 30:8-9; Mt. 10:33; 26:34; Mk. 13: 30; 16:16; Lu. 12:9; I Cor. 15:12-14; I Tim. 5:8; II Tim. 3:5; II Pet. 2:1; I John 2:22-23; Jude 3; Rev. 2:13; 3:8.

Whatsoever is not of faith is sin.—Rom. 14:22, 23.
Unfeigned faith.—II Tim. 1:5.
Through the spirit by faith wait for the hope of righteousness.—Gal. 5:5-7.
Breastplate of faith.—I Thess. 5:8.
Shield of faith.—Eph. 6:16.
Examples in the Old Testament.—Abel—Heb. 11:4. Abraham—Gen. 12:1-7; 15:4-18; 22:1-10; 24:7, 40; John 8:56; Rom. 4:18-21; Heb. 11:8-19. Caleb—Num. 13:30; Josh. 14:6, 12. Daniel—Dan. 6:4-23. David—I Sam. 17:45-49; 30:6; I Chr. 27:23; Acts 2:25-31; Heb. 11:32. Elijah—I Ki. 17:13-16; 18:21-39. Enoch—Heb. 11:5. Gideon—Ju. 6:14-18, 36-40; Heb. 11:32, 33, 39. Habakkuk—Hab. 2:4; 3:17-19. Hagar—Gen. 16:13. Hezekiah—II Ki. 18:5, 19. Isaac—Heb. 11:20. Isaiah—II Ki. 19:6, 7; 20:8-11. Jacob—Gen. 48:8-21; 49:1-27; Heb. 11:21. Jahaziel—II Chr. 20:15-17. Jehoshaphat—II Chr. 20:20. Job—Job 1:21, 22; 2:9, 10; 5:6-27; 13:15, 16; 14:14, 15; 16:19; 19:25-27; 23:6. Jonah—Jonah 2:2; 3:1-4. Joseph—Gen. 50:20, 24; Heb. 11:22. Joshua—Num. 14:6-9; Josh. 1:11-15; 10:25. Manoah, Wife of; Mother of Samson—Ju. 13:23. Micah—Mic. 7:7-9, 18-20. Moses—Ex. 14:13-31; 15:1-19; 17:15; Num. 16:28, 29; Deut. 1:20, 21, 29-31; 3:2, 22; 7:1-24; 8:2; 20:1; 31:8, 23; Heb. 11:24-29. *Lack of faith*—Ex. 3:11, 12; 4:10-16. Nehemiah—Neh. 4:20; 8:22. Ninevites—Jonah 3:5. Noah—Gen. 6:14-22; 7:1-24; Heb. 11:7. Rahab—Josh. 2:9-21; Heb. 11:31. Shadrach, Meshach and Abed-nego—Dan. 3:8-30. Widow of Zarephath with cruise of oil and a handful of meal—I Ki. 17:18-24.
In the New Testament: Anna the prophetess—Lu. 2:36-38. Antioch, People of—Acts 11:21-24. Barnabas—Acts 11:24. Blind men—Mt. 9:27-31; 20:30-33; Mk. 10:46-52; Lu. 18:35-42; John 9:1-38. Canaanitish woman—Mt. 15:21-28. Colossians—Mk. 7:24-30; Col. 1:2-4. Cripple at Lystra—Acts 14:8-10. Crispus and Corinthians—Acts 18:8; I Cor. 1:14; 15:11. Disciples—John 2:11, 22; 16:30, 31; 17:7, 8, 20. Elisabeth—Lu. 1:25. Ephesians—Eph. 1:15. Ethiopian eunuch—Acts 8:26-39. Eunice, Lois and Timothy—Acts 16:1; II Tim. 1:5. Father of epileptic boy—Mt. 17:14-19; Mk. 9:17-24; Lu. 9:38-42. Five thousand—Acts 4:4. Gentiles—Acts 11:19-21; 13:48; 15:7. Jailer, Philippian—Acts 16:25-34. Jews at Jerusalem—John 2:23; 8:30; 11:45; 12:11. Jews at Rome—Acts 28:24. John—John 20:8. Joppa, People of—Acts 9:42. Joseph, Husband of Mary—Mt. 1:18-25; 2:13, 14. Lepers, Ten—Lu. 17:11-19. Lydda and Sharon, People of—Acts 9:35. Lydia—Acts 16:14. Martha—John 11:27. Mary (Martha's sister)—Lu. 10:39, 42; John 11:32. Mary, Mother of Jesus—Lu. 1:38-55. Multitudes—Acts 5:14. Nathaniel—John 1:49. Nobleman—John 4:50-53. Paralytic, Friends of—Mk. 2:4, 5. Paul—Acts 9:29; 27:23-25; II Tim. 4:7. Peter—Mt. 16:15-20; Lu. 5:8; Acts 3:16. Philemon—Philemon 1, 5. Philip—John 1:45, 46. Priests—Acts 6:7. Ruler—Mt. 9:18, 19, 23-25; Mk. 5:22-24, 35-42; Lu. 8:41,

42, 49-56. Samaritans—John 4:39-42; Acts 8:12. Sergius Paulus—Acts 13:12. Sick of Gennesaret—Mt. 14:34-36; Mk. 6:54-56. Simeon—Lu. 2:23-25. Simon the sorcerer—Acts 8:13. Stephen—Acts 6:8. Thessalonians—I Thess. 1:6; 3:6-8; II Thess. 1:3, 4. Thomas—John 20:28. Three thousand at Pentecost—Acts 2:41. Timothy—I Tim. 6:12. Unclean spirit, Man with—Mk. 1:24; Lu. 4:34. Woman with issue of blood—Mt. 9:20-22; Mk. 5:25-34; Lu. 8:43-48.

FAITHFULNESS. Consistency with expressed or known character.

God's faithfulness.—Deut. 7:9; Ps. 143:1; 119:86, 138; Is. 49:7; Jer. 42:5; I Cor. 1:9; 10:13; I Pet. 4:19; Heb. 10:23. Extent of—Ps. 36:5; 40:10; 88:11; 119:75, 90. Exalted—Ps. 89:1, 2, 5, 8, 24, 33; 92:2; Is. 25:1; Lam. 3:23.

God's promise to the faithful.—I Sam. 2:35; Ps. 31:23; 101:6; Pr. 28:20.

Of Christ.—Is. 11:5; I Thess. 5:24; II Thess. 3:3; II Tim. 2:13; Heb. 2:17; 3:2; 10:23; I John 1:9; Rev. 1:5; 19:11.

Of followers of Christ.—Eph. 1:1; Col. 1:2, 7; Rev. 17:14. Required—I Cor. 4:2; Rev. 2:10.

Of words.—I Tim. 4:9; II Tim. 2:11; Tit. 1:9; 3:8; Rev. 21:5; 22:6.

Of men.—Neh. 13:13; II Tim. 2:2. Special mention of: Moses—Num. 12:7; Heb. 3:5. Abraham—Neh. 9:8; Gal. 3:9. Hanani—Neh. 7:2. Hananiah—Neh. 7:2. Daniel—Dan. 6:4. Tychicus—Eph. 6:21; Col. 4:7. Onesimus—Col. 4:9. Paul—I Tim. 1:12. Silvanus—I Pet. 5:12. Timothy—I Cor. 4:17.

Lack of faithfulness in enemies.—Ps. 5:9.

Of women.—II Sam. 20:19. Admonished—I Tim. 3:11. Examples of: *Sarah*—Heb. 11:11. *Lydia*—Acts 16:15.

Of people in service to God.—II Ki. 12:15; 22:7; II Chr. 19:9; 31:12; 34:12; Hos. 11:12; III John 5. Witnesses—Ps. 89:37; Pr. 14:5; Is. 8:2.

Proverbs concerning.—Pr. 11:31; 13:17; 14:5; 20:6; 25:13; 27:6.

Figurative.—Hos. 2:20. City—Is. 1:21, 26.

GOD: He is invisible.—Ex. 33:20; Job 9:11; 23:8, 9; Is. 6:1-8; John 1:18; 5:37; 6:46; Rom. 1:20; Col. 1:15; I Tim. 1:17; 6:16; Heb. 11:27; I John 4:12, 20. God concealed in darkness—Ex. 19:16-21; 20:21; Deut. 4:11, 12, 15; 5:22; I Ki. 8:12; II Chr. 6:1; Ps. 18:11; 97:2.

Faithful who promised.—Gen. 9:16; 21:1; 28:15; Ex. 2:24; 6:4, 5; Lev. 26:44, 45; Josh. 22:4; 23:10-14; Ju. 2:1; I Sam. 12:22; II Sam. 7:28; 23:5; I Ki. 8:56; II Ki. 13:23; Neh. 9:7, 8; Ps. 18:30; 19:9; 25:10; 33:4; 40:10; 100:5; 132:11; Rom. 3:3, 4; 11:2, 29; 15:8; I Cor. 1:9; II Cor. 1:20; I Thess. 5:24; II Tim. 2:13; Tit. 1:2; I Pet. 4:19; Rev. 6:10; 15:3.

Access to God.—Very desirable—Deut. 4:7; Ps. 27:4; 43:2; 65:4; I John 2:1. We must be pure in heart—Ps. 1:1-6; 24:3, 4; 51:10-12; 145:18; Is. 55:3; Mt. 5:8. Only through Christ can we come to the Father—John 10:7, 9; 14:6; Rom. 5:1; Col. 1:21, 22; Eph. 2:13, 18; 3:12; Heb. 2:17; 4:16; 7:19, 25; 9:15; 10:19, 22; I Pet. 3:18; I Tim. 2:4, 5, 6. He

will welcome all—Mt. 11:28-30; Acts 2:21; Rom. 10:12, 13. The Father draws men to Christ—John 6:44, 45. Calls them by the Gospel—Mk. 1:17; Rom. 9:11; I Cor. 1:17; 4: 15; Gal. 1:6; I Thess. 2:12; 5:24; II Thess. 2:14; II Tim. 1:9; Jas. 1: 18; I Pet. 1:15.

GOSPEL: After the death of Christ. —The kingdom of Christ—Acts 1:3, 6; 8:12; 20:25; 28:23, 31.

Christ the Son of God, crucified and risen for sinners—The promise of the free forgiveness of sins for Christ's sake—Acts 1:8; 2:22-36; 3:13-26; 8:5, 12, 25, 35; 9:15, 20; 10:36-43; 15:7; 16:30-32; 17:2, 3, 17, 18; 22:12-15; 24:24, 25; 26: 16-18; 28:23, 31; Rom. 10:8-12; I Cor. 1:17-24; 2:2; 15:1-8, 12-17; II Cor. 4:1-5; 5:18-21; Gal. 1:15, 16; 3:8; Eph. 1:12-14; 2:13-20; 3: 6-8; Phil. 1:15-18; Col. 1:27, 28; I Thess. 1:5-10; I Tim. 1:15; II Tim. 1:8-14; 2:8; I Pet. 1:10-12; Rev. 1: 2, 9; 6:9; 20:4.

The great commission—Mt. 28:19, 20; Mk. 16:15, 16; Lu. 24:26, 27, 44-48.

The conditions of salvation, or of entrance into Christ—Acts 2:37-42; 3:19; 8:12, 13, 36, 39; 10:44-48; 16:14, 15, 33; 22:16; Rom. 10:8-11.

The gospel must be preached: By Jesus.—Mk. 1:38, 39; Lu. 20:1; John 15:3. *To the poor and afflicted*—Is. 61:1-3; Mt. 11:5; Lu. 4:18, 19. *The gospel of the kingdom* —Mt. 4:23; 9:35; Mk. 1:14, 15; Lu. 4:43; 8:1; 16:16. *The words which He received from the Father*—John 5:34; 8:38; 12:48-50; 17:6-8, 14.

By His disciples—Is. 52:7; Nah. 1:15; John 6:44, 45; Acts 9:6; 11:19-21; 15:32-36; 22:10; Rom. 1:16; 10:8-18; I Cor. 1:18-24; II Cor. 5:18-21; Eph. 1:13; 2:13-20; Phil. 2:14-16; 4:3; Col. 1:5, 6; I Thess. 1:5-10; Heb. 2:2-4; 4:2; I Pet. 1:12, 23-25; 4:6.

To the whole world—Mt. 24:14; 26: 13; 28:19, 20; Mk. 13:10; 14:9; 16:15; Col. 1:23.

By the seventy—Lu. 10:1-20.

By the apostles—Acts 5:20; 6:4, 7; 8:25. *The apostles sent out*—Mt. 10:5-15; 28:19, 20; Mk. 6:7-13; 16:15; Lu. 9:2-6; 24:47-49. *By Peter*—Acts 2:14-40; 3:12-26; 4:1-4, 29-37; 10:22, 32-48: 11:1, 14; 15:7. *By Paul*—Acts 17:2-4; 18:11; 20:24; 22:14, 15; 24:24, 25; 26: 15-23; 28:23; I Cor. 1:17; 2:4-6, 13; 4:15; 9:16-23; 15:1-4; II Cor. 4:1-5; Gal. 1:6-16; Eph. 6:17-20; Phil. 1:12-18; Col. 1:23-29; II Thess. 3:1; I Tim. 1:11-16. *Paul an apostle to the Gentiles*—Acts 9:15; 13:5-49; 14:5-7, 21-28; 16:6-17, 31-33; 19:1-5, 8-10, 18; 28:28-31; Rom. 1:13-15; 15:15-21; II Cor. 10:14-16; Gal. 2:2-10; 4:13-15; Eph. 3:6-8; I Thess. 2:2-16; II Thess. 2:14, 15. *By Stephen*—Acts 6:8, 10, 14; 7:2-53. *By Philip*—Acts 8: 4-6, 12, 13, 14, 30-40. *By Timothy* —II Tim. 4:1-5. *The gospel preached to Abraham*—Gal. 3:8.

HOLY SPIRIT. Reveals.—Mk. 12: 36; Lu. 2:26; I Cor. 2:10, 11; Eph. 3:5; I Tim. 4:1; I Pet. 1:12; Rev. 2: 7, 11, 29; 14:13.

Confirms the word.—Lu. 24:49; Acts 1:4, 8; 2:38; 19:11, 12; Rom. 15: 18, 19; I Cor. 2:4; II Cor. 6:6; 12: 12; I Thess. 1:5; Heb. 2:2.

Begotten or "born of" the Spirit.—

Lu. 8:11; John 1:12, 13; 3:3-8; 6:63; I Cor. 4:15; Gal. 4:19; Philemon 10; Jas. 1:18; I Pet. 1:23.

Convinces the world of sin.—Gen. 3:6; John 6:44, 45; 16:7-9; Acts 7:51, 52; Gal. 5:16-23; Eph. 6:17.

Invites to salvation.—Rev. 22:17.

Fruits of the Spirit.—John 15:2; Rom. 8:23; Gal. 5:22, 23.

Walking in.—Rom. 8:4; II Cor. 12:18; Gal. 5:16.

HOPE: What is it? A union of desire and expectation.—Rom. 8:25.

A reasonable act.—I Pet. 3:15.

One of the three graces.—I Cor. 13:13.

A triumphant fact.—Rom. 8:38, 39.

Its basis.—Job 4:6; I Pet. 1:3; Acts 26:6-8.

Objects of.—Ps. 39:7; 130:6; 131:3; Jer. 17:7, 13; Lam. 3:24; Joel 3:16; Rom. 15:13; I Pet. 1:21. The Christ—I Cor. 15:19; I Tim. 1:1. The promises—Acts 26:6, 7; Tit. 1:2. The word—Ps. 119:81; 130:5. Righteousness—Gal. 5:5. Gladness—Pr. 10:28.

ISAAC. Isaac a miracle son.—Abraham and Sarah respectively 100 and 90 years of age at Isaac's birth—Gen. 17:17; 18:9-15; 21:1-3. Isaac, a gift from God—Gen. 17:16; 18:14; 21:1-2; Josh. 24:3; John 1:13; Rom. 4:17-22; Gal. 4:23; Heb. 11:11-12.

Abraham's seed to be called in Isaac.—Gen. 17:18-19, 21. Ishmael obtains a limited blessing—Gen. 17:20. Isaac an unlimited blessing—Gen. 17:21; 22:16-18; Rom. 9:6-9; Heb. 11:17-18.

Abraham put to the final test.—Jehovah's demand on Abraham—Gen. 22:1-2. Abraham obeys God—Gen. 22:3-5. Preparation for the sacrifice—Gen. 22:6-10. His hand stayed by the angel—Gen. 22:11-12. Jehovah provided a ram—Gen. 22:13. Abraham and Isaac abundantly blessed—Gen. 22:15-18; Heb. 11:17-19. Isaac's deliverance in harmony with covenant—Gen. 17:19.

JAILOR. Conversion of.—Acts 16:25-34.

JERICHO. A Canaanite city of great antiquity situated in the valley of the Jordan about five miles from the north end of the Dead Sea and some thirteen miles northeast of Jerusalem. The name occurs twelve times between Num. 22:1 and Deut. 34:3 as that of a "city near the Jordan." It is frequently called "The City of Palm-trees"—Deut. 34:3; Ju. 1:16; 3:13; II Chr. 28:15.

Altitude and climate.—It was 820 feet below the Mediterranean Sea, with a sub-tropical climate and a soil rich enough to largely supply Jerusalem with fruits and food.

Defences.—Its natural defences were superior, but on account of the hot atmosphere, its inhabitants were enervated. Geo. A. Smith thinks little of its people as warriors, stating that the Biblical account, so far as the ease with which the city was taken, corresponds with later sieges and surrenders.—*Hist. Geog.*, 268.

Joshua sends spies to view the city.—Josh. 2:1. Cared for by Rahab, who dwelt there—Josh. Ch. 2. Israel crosses Jordan opposite Jericho—Josh. 3:14-16. Army gathers in Plain of—Josh. 4:12-14. God gives Jericho into hands of Joshua—Josh. 6:1, 2.

First city in Canaan attacked by Israel.—Josh. 6:1-16. Rahab spared for shielding the spies—Josh. 6:17, 22, 23. Israel defeated at Ai because of Achan's theft—Josh. 7:1-5. Achan stoned to death—Josh. 7:6-26.

Joshua pronounces a curse on him who rebuilds the city.—Josh. 6: 26, 27. Hiel, the Beth-elite, rebuilds it in the days of Ahab, but lost his eldest and youngest son according to the terms of the curse—I Ki. 16: 34.

JESUS CHRIST. Teaching of Jesus concerning: Faith.—Mt. 6:25, 32, 33; 10:29-31; 23:23; Mk. 4:40; 9: 23; 11:22, 23; Lu. 8:25; 12:6, 7, 32; 18:8; John 6:29, 45. As a mustard seed—Mt. 17:19, 20; Lu. 17: 5, 6. Great faith—Mt. 8:10, 13; 9: 2, 22, 29; 15:28; Mk. 2:5; 5:34; 10:52; Lu. 5:20; 7:9, 50; 8:48; 17: 19; 18:42. Man must believe—Lu. 8:12, 13. He that disbelieveth is condemned—Mk. 16:16. He that believeth hath eternal life—Mk. 16:16; John 5:24; 6:47; 11:25, 26. *On, or in Jesus*—John 3:14-18, 36; 6: 29, 40.

JOSHUA, *"Deliverer."*—Called also Hoshea, **son of Nun.**—Num. 13:8, 16; I Chr. 7:27.

Moses' minister and successor as a military leader.—Ex. 24:13; 32: 17; 33:11; Deut. 31:14, 23; Josh. 1:1-3. Chosen by Moses to fight Amalek—Ex. 17:8-13. Spies out Canaan—Num. 13:16. Sends out spies—Josh. 2:1. Addresses his officers before passing over Jordan—Josh. 1:10. Crosses Jordan—Josh. Ch. 3. Erect memorial pillars at Jordan—Josh. Ch. 4. Re-enacts circumcision—Josh. 5:2-9. Besieges and captures Jericho—Josh. 6:1-21. Condemns Achan for appropriations—Josh. 7:19-26. Because of this sin, defeated at Ai—Josh. 7:2-5. Afterwards conquers Ai—Josh. Ch. 8. Kings of nations combine against him—Josh. 9:1-2. They are slain—Josh. 10:1-27. Other victories—Josh. Ch. 11. Commands sun to stand still—Josh. 10:12-14. List of kings overcome—Josh. Ch. 12. Gives portions of land to 12 tribes—Josh. Chs. 13-21. Gives charge to Reubenites—Ch. 22. Sets up tabernacle in Shiloh—Josh. 18:1. Exhorts people to obedience—Josh. Ch. 23. Appoints cities of refuge—Josh. Ch. 20. Assigns 48 cities to Levites—Josh. Ch. 21. Death and burial—Josh. 24:29-30; Ju. 2:8-9.

(2) **A Beth-shemite.**—I Sam. 6:14, 18.

(3) **Governor of Jerusalem under Josiah.**—II Ki. 23:8.

(4) **A high priest at the rebuilding of the temple.**—Hag. 1:1, 12, 14; 2: 2, 4; 3:1, 3, 6-9; 6:11.

JUDGMENT: The Judge, God.—Gen. 16:5; Ju. 11:27; I Sam. 2:10; 24:12, 15; I Chr. 16:33; Job 21:22; Ps. 26:1, 2; 35:24; 50:4, 6; 58:11; 75:7; 76:8, 9; 82:8; 96:13; 135: 14; Pr. 29:26; Eccl. 3:17; 11:9; 12: 14; Is. 2:4; 3:13; 28:17; 30:18; 33: 22; Dan. 7:10; Mal. 3:5; Acts 17: 31; I Cor. 5:13; Heb. 10:30; 12:23; Rev. 11:17, 18; 16:5; 18:8.

Christ.—Mt. 16:27; 25:31-46; John 5:22, 23, 27, 30; Acts 10:42; Rom. 2:16; I Cor. 4:5; II Cor. 5:10; II Tim. 4:1, 8; Rev. 22:12.

The saints.—Mt. 19:28; I Cor. 6:2.

Sentence rendered according to righteousness.—Gen. 4:7; 18:25; I Sam. 26:23; Job 34:11, 12; Ps. 62:12; Acts 10:34, 25; Mt. 16:23; 23:13; Mk. 10:21; John 1:47; 6:70; Acts 10:34, 35.

According to one's deeds.—Pr. 12: 14; 24:12; Is. 3:10, 11; 59:18; Jer. 17:10; 32:19; Ez. 7:3; 18:4, 9, 19-32; 33:8-20; Hos. 4:9; 12:2; Zech. 1:6; Lu. 12:47, 48; 19:12-24; John 3:20, 21.

Final judgment.—Mt. 13:30; 25:31-46; Acts 17:31; Heb. 9:27; II Pet. 3:7, 10, 12; Rev. 20:11-13.

JUSTIFICATION. Gr. *Dikaiosis*. **I. As respects redemption.**—The act of God—Is. 45:25; 50:8; Rom. 3: 26; 8:33.

God cannot justify the wicked.—Ex. 23:7; Pr. 17:15; Is. 5:23.

Not by law.—Law requires perfect obedience—Rom. 10:5; Gal. 3:11, 12; Jas. 2:8-10.

Man cannot attain to it.—A trial permitted—Lev. 18:5. Must do as well as hear or teach—Rom. 2:13, 17-23. Task too great—Rom. 3:9-12, 19, 20, 23.

Not by works of law.—Rom. 3:20, 28; 4:1-5; Gal. 2:16.

Fate of those who return to law.—Gal. 4:21-23, 30; Gal. 5:1-4.

Is obtained only through Christ.—Acts 13:38, 39; Rom. 3:21-26; 5:1, 2, 16-18; I Cor. 6:11; II Cor. 1:19-22; Gal. 2:16, 17; Col. 1:12-14.

Freely by grace.—Rom. 3:24. By faith —Rom. 3:26; 5:1; Gal. 2:16; 3:24; 5:4f.

Christians manifest it by their works. —Mt. 5:16; Rom. Chs. 6-8; Eph. 2:10; Phil. 2:12, 13; Jas. 2:14-26.

II. **Other aspects of justification.**—God's decisions justifiable—Gen. 18:25; Ps. 51:4; Rom. 3:4; 8:30-34.

Wrong to justify oneself.—Job 9:20; 11:2, 3; 32:2; Lu. 10:29; 16:15.

Wrong conceptions of.—Job 11:2; 33:32, 33; Rom. 3:27-30.

One justified rather than the other. —Deut. 25:1; I Ki. 8:32; II Chr. 6: 23; Job 32:2; Jer. 3:11-13; Ez. 16: 51, 52; Lu. 18:14.

Consciousness of right.—Job 13:18; 27:5; I Cor. 4:4.

Words and works justify one.—Mt. 12:37; Lu. 7:31-35; Jas. 2:25.

III. **Word studies.**—Five aspects of. (1) Spring of—Grace—Rom. 3:24. (2) Principle of—Faith—Rom. 5:1; Gal. 3:24-26. (3) Ground of—Blood —Rom. 5:9. (4) Acknowledgment of —Resurrection of Jesus—Rom. 4: 25; I Pet. 1:3, 5. (5) Assurance of —Works—Mt. 11:19; Jas. 2:21, 24; Rom. Chs. 6-8.

Involved in four questions.—Who? Believer in Jesus—Acts 13:39; Rom. 3:26. Why? Because God loves us —John 3:16, 17; Rom. 5:8. Where? In the death of Jesus—Rom. 5:8, 9. What? On believing in Christ as personal saviour—Rom. 4:3f.; 6: 17f.; 10:3-10.

LAW: The Law of Moses.—Was added because of transgression—Rom. 5: 20, 21; Gal. 3:19; I Tim. 1:8-10. Given by Jehovah, through Moses, at Sinai—Ex. 19:11, 20; 20:1-17; Deut. 5:1-5, 27, 28; John 1:17, 7: 19.

The law rightly used.—Is a royal law —Lev. 19:18; Jas. 2:8. Is a revealer of sin—Rom. 3:20; 4:15; 7:7-8. It

is holy and good—Rom. 7:12, 16. Is magnified and made honorable—Is. 42:21. Is a tutor to bring us to Christ—Gal. 3:24. A shadow of good things to come—Col. 2:14, 17; Heb. 8:5; 9:23; 10:1-9.

Inherent defects of the law as respects salvation.—Could not make perfect—Heb. 7:11, 18, 19; 9:9, 10; 10:1, 2. Could not justify—Acts 13:38, 39; Rom. 3:20, 27, 28; Gal. 2:16; 3:10-12; 5:4. Could not give peace of conscience—Heb. 9:9; 10:1, 2. Righteousness could not come by the law—Rom. 3:21; 4:15; 5:13; 7:7; 9:30-32; Gal. 2:21; 3:21; Phil. 3:6. Has no grace for man—John 1:17. Could not give life—Rom. 4:15; 7:9-13; II Cor. 3:6-13; Gal. 2:19; 3:21.

LORD'S SUPPER (Gr. *Eucharist*).—I Cor. 11:20. Called "Communion of blood of Christ"—I Cor. 10:16. Called "The breaking of bread"—Acts 2:42, 20:7.

Instances of.—Appointed by Christ—Mt. 26:26-30; Mk. 14:12-17; Lu. 22:15-18. *Cf.* Lu. 22:15-18 and Lu. 22:19, 20. Enjoined by apostles—Acts 2:42. Observed by disciples—Acts 2:42; 20:7; I Cor. 11:20-26.

Its purpose.—To proclaim the Lord's death—I Cor. 11:26. To commemorate Jesus—Lu. 2:19; I Cor. 11:24, 25. For a communion of brethren—I Cor. 10:16, 17. For spiritual sustenance—Mt. 26:26-28; Mk. 14:22-24; Lu. 22:19, 20; John 6:52-57.

Paul's teaching respecting it.—Was direct from Christ—I Cor. 11:23. The reason for assembling—I Cor. 11:20. Must eat worthily—I Cor. 11:27. Was abused in Corinth—I Cor. 11:21ff. Must prove himself—I Cor. 11:28-31. Must partake jointly—I Cor. 10:17; 11:33. No communion with demons—I Cor. 10:20, 21.

MOSES, Heb. *"drawn out."*

Birth of.—Son of Amram and Jochebed—Ex. 6:20. A Levite—Ex. 6:16-20. Hidden three months at home because of Pharaoh's edict—Ex. 2:2; Acts 7:20; Heb. 11:23. Placed in an ark by the brink of the river—Ex. 2:3; Heb. 11:23. Found and adopted by Pharaoh's daughter—Ex. 2:5-6. Miriam, Moses' sister, proposes a nurse—Ex. 2:7-10; Acts 7:21. Moses' mother is appointed—Ex. 2:8-9.

Egyptian training.—The princess claims Moses as her son—Ex. 2:10; Acts 7:21. He was taught in all the wisdom of the Egyptians—Acts 7:22. (Tradition says Moses studied at the temple of the sun in Heliopolis, and fought Pharaoh's battles.)

Moses' choice.—At 40 years of age, Moses visits his brethren—Ex. 2:11; Acts 7:23; Heb. 11:24-27. Is vexed at their burdens—Ex. 2:11. Smites an Egyptian—Ex. 2:11-12; Acts 7:24. Supposed his brethren ready for deliverance—Acts 7:25. Attempts to part two quarrelsome Hebrews and is repulsed—Ex. 2:13-14; Acts 7:26-27. Pharaoh, hearing, seeks to slay Moses—Ex. 2:15. Moses flees into the Land of Midian—Ex. 2:15; Acts 7:29.

His training in Midian.—Defends Reuel's daughters at the well—Ex. 2:16-19. Reuel makes a home for him, and gives him Zipporah as his wife—Ex. 2:20-21. Moses has two sons, Gershom and Eliezer—Ex. 2:

22; 18:4. Fulfills forty years herding for Jethro, and learning the land—Acts 7:30.

God appeared to Moses at the bush.—Ex. 3:2; Acts 7:30. Moses draws near—Ex. 3:3; Acts 7:31. Is commanded to remove his sandals—Ex. 3:5. God reveals Himself—Ex. 3:6; Acts 7:32. Declares in favor of Israel's deliverance—Ex. 3:7-10; Acts 7:34. Prophecies concerning deliverance—Gen. 15:13-14; 46:4; 50:24-25. Moses hesitates, giving four reasons: (1) *Personal inability*—Ex. 3:11-12; (2) *Jehovah unknown*—Ex. 3:13-16; (3) *Needed confirmation*—Ex. 4:1-9; (4) *Lack of eloquence*—Ex. 4:10-17.

Moses and family start for Egypt.—Jethro sanctions it—Ex. 4:18-19. The start made—Ex. 4:20. Jehovah instructs—Ex. 4:21-23. Jehovah seeks to kill Moses for neglect of duty—Ex. 4:24. Zipporah circumcises Gershom—Ex. 4:25-26. She returns to her father—Ex. 18:1-7. Aaron meets Moses—Ex. 4:27. After conference, they gather together the elders of Israel—Ex. 4:29-31.

Moses and Aaron present themselves to Pharaoh.—Ex. 5:1. Pharaoh spurns them—Ex. 5:2. Pharaoh puts heavier burdens on Israel, for which Moses and Aaron get the blame—Ex. 5:4-21. The matter is referred to Jehovah and the Mosaic miracles begin—Ex. 5:22-23; 6:1-30; 7:1-9.

A contest between Moses and magicians—Ex. 7:10; 8:18. Moses wins—Ex. 18:19. The plagues of the flies, of boils, of hail, of locusts, of darkness, and of the death of the first-born succeed each other—Ex. 8:20; 12:30. Pharaoh relents—Ex. 12:31-33. Israel eats the passover, obeys respecting blood, and girds itself for the exodus—Ex. 12:1-34. Laden with gifts, Israel departs—Ex. 12:35-41.

Moses as a leader.—From Rameses to Succoth—Ex. 12:37. Toward the Red Sea—Ex. 13:17-22. They encamp between Migdol and sea—Ex. 14:2. Pharaoh pursues Israel—Ex. 14:5-9. Israel becomes alarmed—Ex. 14:10-12. Moses interposes, but is ordered forward by Jehovah—Ex. 14:13-20. He stretches out his hand over the sea and the crossing is made—Ex 14:21-22; Ps. 78:13; 106:9-10; 136:13-14; Is. 63:11-13. Pharaoh's host follows and is drowned—Ex. 14:23-28; Ps. 106:11; 136:15. Moses writes a song of deliverance, which Israel sings—Ex. 15:1-21.

Moses' trials with his people.—Murmuring at Marah—Ex. 15:24. At sin—Ex. 16:2. At Rephidim—Ex. 17:2. Sweetens the waters at Marah—Ex. 15:25. Brings water from the rock—Ex. 17:5.

Moses as a ruler.—Had the care of three million people—Ex. 12:37; Deut. 1:9-10. Aaron and Miriam, his helpers, were hindrances—Ex. 32:1-6, 21-24. Aaron restrains not his sons—Lev. 10:1-3. He did not restrain Moses—Num. 20:10-13. Aaron and Miriam rebelled—Num. 12:1-13. The burden heavy upon Moses—Ex. 18:13.

Moses as a judge.—Ex. 18:13. Advised by father-in-law to appoint judges—Ex. 18:14-23. Takes the advice, but difficult cases brought to Moses—Ex. 18:24-26; Deut. 1:9-18.

Moses' main dependencies.—Joshua, faithful from the first to last, won at Amalek—Ex. 17:8-13. Ascended mount with Moses, waiting for him 40 days—Ex. 24:13; 32:17. Attended Moses in his visits to the tabernacle—Ex. 33:11. Brought true report from Canaan—Num. 14:6-10. With Moses when he sung his last song—Deut. 2:14. Moses' other dependant was Phinehas—Num. 25:6-8; Ps. 106:30; Num. 31:6-7.

Moses, the man of God.—Here was his greatest dependence—Josh. 14:6; Ezra 3:2; I Chr. 23:14; II Chr. 30:16; Deut. 33:1; 34:5; Num. 12:8; Josh. 1:1.

Moses, the lawgiver.—Chosen because of his aptitudes as a legislator—Ex. 18:19-20; 33:11; Deut. 34:10-12; Num. 11:16-17; 27:6-11. His ability to take in the divine plan—Ex. 14:15-30; Hos. 12:13. The law came from Jehovah's mouth but through the mind of Moses—Deut. 10:12-22; 11:1-8. Moses' individuality seen in his responsive actions—Ex. 19:14, 15, 25; Deut. 9:12-19; 20:21. Receives the law and enforces it upon the people—Ex. 20:23; Chs. 24-34.

Moses, the tabernacle builder.—His training in Egypt a preparation—Acts 7:22. Hating idolatry, he forsook Egypt—Heb. 11:27-28. He builds according to divine pattern—Ex. 25:9, 40; 26:20; 27:8; Heb. 8:5; 9:23-24. The material Egyptian—Ex. 12:35, 36; 25:3-7; 35:5-9. Training for artistic work Egyptian—Gen. 15:13-14. Egyptian linen—Ex. 26:1, 31; 27:9; Ch. 28.

Further acts of Moses: Brings water from the rock, offending Jehovah—Num. 20:1-13. Makes a brazen serpent—Num. 21:8-9; John 3:14. Sends spies into Canaan—Num. 13:1-24. Views the promised land, but may not enter—Num. 20:12; 27:12. Appoints Joshua to succeed him—Num. 27:15. His death and burial—Deut. 34:5.

Moses as a prophet.—Surpassed all prophets in personal communion with Jehovah—Deut. 34:10; Ex. 17:4; 19:20; 27:28; 33:11; Num. 8:4; 11:16-17; 12:7-8; 14:5; 27:5. Jehovah gave direct revelations to Moses—Ex. 3:6-10; 14:15-18; Deut. 1:5-8, 34-40, 42-45; 2:2-8, 9-13, 16-25. Welcomed other prophets—Num. 11:26-30.

Moses as a poet.—Had the historic imagination—Deut. 32:1-43; 33:1-29; Ps. 90.

Moses as an orator.—(1) Announcement of his deposition—Deut. 1:5-4, 39. (2) On the delivery of the covenant—Deut. 5:1; 11:30. (3) At the rehearsal of the blessings and cursings—Deut. 28:1-68. (4) The covenant in the Land of Moab—Deut. 29:2; 31:7.

Moses as an historian.—Accuracy—Gen. 1:1-31; 19:24-28; 26:2-5; Ex. 1:8-14; 6:1-8. Description—Gen. 3:1-21; 19:1-22; 21:8-21; 24:10-49; 27:1-45; 42:6-38. Comprehensiveness—Deut. 8:1-20; 10:12-22.

Characteristics of Moses: Boldness before Jehovah—Ex. 3:10, 11, 13; 4:1, 10, 14; 5:22-23; 32:11-14; 33:12-13; Num. 16:15. Disparagement of speech—Ex. 3:11; 4:10; 6:30; 32:32; Num. 12:3. Intercession for

others—Ex. 32:30-35; Num. 12: 11-13; 21:7-9. Hasty anger—Ex. 32:19-20; Num. 20:10-12.

Contrasts between Moses and Jesus. —The law came through Moses; grace and truth through Jesus Christ —John 1:17. Moses' covenant was a ministration of death (II Cor. 7); Jesus' covenant, the law of the spirit of life—Rom. 8:2. Moses was a faithful servant over God's house; Jesus built the house—Heb. 3:3-4. Moses pointed to the tables of stone (Ex. 34:32; Deut. 5:1-22); Jesus pointed to Himself—John 8:28, 58; 11:25; 14:6. Moses appeared at transfiguration and prophecies about Jesus' death (Lu. 9:30-31); Jesus died for our sins—I Cor. 15:3.

Jesus' references to Moses: Concerning marriage—Mk. 12:18-27; Lu. 20:28. Concerning divorce—Mt. 19: 3-9; Mk. 10:3. Scribes sitting on Moses' seat—Mt. 23:2. Not hearing Moses and the prophets—Lu. 16: 29. That the dead are raised—Lu. 20:39-40. Gives interpretation of Moses and prophets—Lu. 24:27. As Moses lifted up the serpent—John 3:14. Moses the accuser—John 5: 45-47. Moses gave them not bread —John 6:32. Moses gave circumcision—John 7:19-24.

Other New Testament references: Law given by Moses—John 1:17. Pharisees and blind man—John 9: 28-29. Peter's sermon—Acts 3:22. False witness against Stephen—Acts 6:11. Stephen refers to Moses—Acts 7:20-44. Not justified by law of Moses—Acts 13:39. Circumcision required according to Moses—Acts 15:1-5. Concerning the forsaking of law of Moses—Acts 21:21. Paul refers to Moses—Acts 26:22. Moses and veil—II Cor. 3:13-16. Jannes and Jambres withstand Moses—II Tim. 3:8. Moses faithful in all his house —Heb. 3:2-5, 16. Moses sprinkles the book—Heb. 9:19. Cost of despising law of Moses—Heb. 10:28. Moses hid three months—Heb. 11: 23. Moses fears and quakes—Heb. 12:21. Dispute about body of Moses —Jude 9. Sing the song of Moses—Rev. 15:3.

MOUNTAINS. Faith to remove.—Mt. 17:20; Mk. 11:23; I Cor. 13:2.

NAAMAN. (1) A Syrian officer cured of leprosy. II Ki. 5:1-27.

NEW BIRTH: Initial step in a radical change from spiritual apathy to life.—Christians begin as babes—I Cor. 3:1; Gal. 6:15; Heb. 5:13; I Pet. 2:2.

Begotten of God by the Spirit.—John 1:13; 3:3-9; Titus 3:5; I John 2:29; 5:18.

Begotten by preaching of the gospel. —I Cor. 4:15; Philemon 10; Jas. 1:18; I Pet. 1:23.

He that believeth that Jesus is the Son of God is begotten of God.—John 1:12; 5:1-5.

Constitutes men children of God.—Mt. 13:38; Lu. 20:34-36; John 11: 52; Rom. 8:16-21; 9:26; Gal. 3: 26; 4:5-6, 28; Eph. 1:5; 5:1-8; Phil. 2:15; I Thess. 5:5; Heb. 2:10; 12: 7, 8; I Pet. 1:14-17; I John 3:1-10; 4:4; 5:2.

Constitutes men heirs of God.—Rom. 8:16, 17; Gal. 3:26-29; 4:6, 7; Eph. 3:6; Titus 3:7; Heb. 6:17; 11:14; Jas. 2:5; I Pet. 3:7.

OBEDIENCE. A fundamental law.—

Deut. 13:1-4; Rom. 5:19; 6:16; Phil. 2:12.

Life depends on obedience.—God's instructions to Adam—Gen. 2:16-17. To Israel through Moses—Lev. 18:5; Deut. 8:1-3. Through Joshua—Josh. 5:6; Rom. 5:18-19.

Faith is assured by obedience.—Acts 6:7; 5:31-32; Rom. 1:5; 5:19; 6:17-18; II Cor. 7:15; Heb. 5:8-9; 11:7-8; I Pet. 1:22.

Christ an example of.—Mt. 3:14-15; John 15:10; Phil. 2:5-11; Heb. 5:8.

Can obey but one God.—Deut. 4:1-4; I Ki. 18:21; Lu. 16:13; Acts 5:29; Gal. 1:6-9.

Knowing depends on obedience.—John 7:17; 13:34-35; II Cor. 9:12-13; II Thess. 1:8; I John 1:3-6; 3:23-24; 5:2-3.

Fulfillment of promises depends on obedience.—Old Testament—Deut. 11:8-9, 26-28; 32:46-47; 28:1-14; Jer. 38:20; Zech. 3:7. New Testament—Mt. 19:17; Lu. 11:28; John 10:27-28; 14:15-16, 23; Acts 2:38-39; 3:19-20; Jas. 1:25; Rev. 22:14.

Obedience must be from the heart.—Deut. 11:13; Mk. 12:33; Rom. 10:8-10; 6:17.

Obedience better than sacrifice.—I Sam. 15:22; Ps. 50:8-15; 69:31; Pr. 15:8; 28:9; Is. 1:12-17; Jer. 6:20; Hos. 6:6; Amos 5:22; Mt. 9:13; 21:19; Mk. 12:33.

Obedience must be rendered to masters.—Eph. 6:5; Col. 3:22; Tit. 2:9.

By children to parents.—Eph. 6:1; Col. 3:20. By Disciples—Tit. 3:1-2.

General fruits of obedience.—Gen. 18:19; Lev. 26:3-13; Num. 14:24; Deut. 7:9, 12-15; 15:4; 28:1-15; Josh. 1:8; 14:6-14; I Ki. 2:3-4; II Ki. 21:8; I Chr. 22:13; 28:7-8; II Chr. 26:5; 27:6; Job 36:11; Is. 1:19; Jer. 7:3-7; 11:1-5; 22:16; Mal. 3:10-12. New Testament—Mt. 5:19; 7:24; 12:50; 25:20-23; Mk. 3:35; Lu. 6:46-48; 8:21; 11:28; 12:37-38; John 12:26; 13:17; 14:23; 15:10, 14; Jas. 1:25; I John 2:17; 3:24; Rev. 22:7.

Examples of obedience: Noah—Gen. 6:22. Abram—Gen. 12:1-4; 22:3, 12; Heb. 11:8. Jacob—Gen. 35:1-4. Moses and Aaron—Ex. 7:6; 40:16-33. Israelites—Ex. 12:28; 24:7; 39:42-43; Num. 9:20-23. Caleb and Joshua—Num. 14:24; 32:12; Josh. 10:40; 11:15. Elijah—I Ki. 17:5. David—I Ki. 11:34. Hezekiah—II Ki. 18:6-7. Josiah—II Ki. 22:2. Jehoshaphat—II Chr. 17:3-6. The three Hebrews—Dan. Ch. 3. Cornelius—Acts 10:33. Paul—Acts 26:16-20. Disciples—Rom. 6:17.

ORDINANCES. The first covenant had ordinances.—Num. 9:3, 14; Lev. 18:4-5; Heb. 9:1-5.

These ordinances imposed for a time.—Jer. 31:31-34; Heb. 9:10.

Christian ordinances.—Baptism—Mt. 3:15; 28:19-20; Mk. 16:16; Acts 2:38-39; Rom. 6:3-6. The Lord's Supper—Mt. 26:26-29; Mk. 14:22-25; Lu. 22:14-20; I Cor. 11:23-26.

PAUL. view of faith.—Given by God—Rom. 12:3; I Cor. 2:4, 5; 12:8, 9. Comes by hearing the Word of God—Rom. 10:13-17; I Cor. 1:21; Gal. 3:1, 2; I Thess. 2:13. In Christ—Acts 16:29-34; 18:8; 19:4, 5; 20:21; 26:18; Rom. 1:16, 17; 3:21-26; 5:1, 2; 10:1-10; I Cor. 1:21-24;

3:10, 11; Gal. 2:20; 3:22; Eph. 1: 12-14; 2:19-22; 3:11, 12; Phil. 1: 27-29; 3:9; Col. 2:12; I Tim. 1:14; II Tim. 1:12; Philemon 5. Assurance of—Rom. 8:1; Eph. 1:13; 2: 6-8; Phil. 1:6; II Tim. 1:12. An active principle; leads to utterance—II Cor. 4:13. Grows exceedingly—II Thess. 1:3. Works through love—Gal. 5:6. Brings salvation—Acts 16:31. Assures life—Rom. 1:17; Gal. 3:11. Enables us to stand—Rom. 11:20; I Cor. 16: 13; II Cor. 1:24; Col. 1:23. Enables us to walk—II Cor. 5:7. Enables us to fight—II Cor. 4:7, 8; I Cor. 6:11-17. Is the means of justification—Rom. 3:25-28. Awards the sonship to us—Gal. 3:26. Makes us heirs and joint heirs—Rom. 8:17. Gives us access to God—Rom. 5:2; Eph. 3: 12. Secures peace with God—Rom. 5:1. Leads to sanctification—Acts 26:18; Col. 1:23, 24.

Aim of faith—To grow in knowledge of truth—II Tim. 2:15. To grow into the favor of God—Rom. 4:4, 5; 5:2; I Cor. 15:10; Eph. 4:15. To attain unto a perfect manhood—Eph. 2:20-22; 4:1-3, 11-13, 15, 16. To be transformed into the image of Christ—Rom. 8:29; I Cor. 15:49; II Cor. 3:18; 4:3-6. To be kept in constant security—Rom. 6:12-14; 11:20; I Cor. 9:29; 15:1, 2; 4:7; II Thess. 3:3; II Tim. 4:7, 8. To be joyful on earth—Rom. 5:2-5, 11; 15: 13; Phil. 1:18, 19; 2:17, 18. Breastplate of—I Thess. 5:8. Denial of—I Cor. 15:12-14; I Tim. 5:8; II Tim. 3:5; II Pet. 2:1. Of Abraham—Rom. 4:18-22.

Fruits of—Indwelling of Christ—Eph. 3:17-19. Sealing of Spirit—Gal. 3: 14. The Father's Spirit—Rom. 8: 35-39. Failing faith is fatal—I Cor. 15:12-19; I Tim. 6:10, 11; II Tim. 4:3, 4. Obedience of faith—Rom. 6:8-14; 8:1-11; Phil. 2:1-16; 3:8-16. Not works of law—Rom. 3:27, 28; 4:1-8. The works tell—Rom. 6:16-18; 16:19; II Cor. 10:5, 6; II Thess. 1:8; I Tim. 1:5. Prayer and —Eph. 6:16-18. A proof of adoption —Rom. 8:14-16; Gal. 3:26, 27. Righteousness of—Rom. 1:17; 3: 21-30; 4:3, 11; 9:31-33; 10:4-11; Gal. 2:16; 3:6; Phil. 3:9. Unfeigned —II Tim. 1:5. Unity of—I Cor. 1: 10-13; 12:13-20; 2:19-21; 4:1-6, 15, 16, 25. Whatsoever is not of, is sin—Rom. 14:22, 23. Work of—Gal. 5:6; I Thess. 1:3; 2:13; II Thess. 1:11.

PERSEVERANCE. Eph. 6:18. Referred to—Mk. 13:13; Lu. 9:62; Acts 1:14; 13:43; Rom. 12:12; I Cor. 15:58; Col. 1:23; 4:2; II Thess. 3:13; I Tim. 6:14; Heb. 3:6, 14; 6: 11; II Pet. 3:17; Rev. 2:10, 25.

REPENTANCE. Gr. *Metanoia*, Complete "Change of mind." A state of feeling—Gen. 6:6, 7; Ju. 2:18; 21: 6, 15; I Sam. 15:11, 35; Job 42: 6; Ps. 106:45; Jer. 8:6; 20:16; 31: 19; Mt. 27:3; Rom. 2:4, 5; II Cor. 7:8-10; Heb. 6:1-6.

A change of purpose.—Ex. 13:17; 32:12-14; Num. 23:19; Deut. 32: 36; I Sam. 15:29; II Sam. 24:16; I Ki. 8:47; I Chr. 21:15; Ps. 90:13; 110:4; 135:14; Jer. 4:28; 18:7-10; Ez. 24:14; Joel 2:12-14; Amos 7: 3-6; Jonah 3:9, 10; 4:2; Mt. 3:1, 2; 9:13; 41:29-32; Mk. 1:4, 15; 6: 12; Lu. 5:32; 16:30; 17:3, 4; Acts 2:38; 3:19; 13:24; 17:30; 19:4; 26: 20; II Cor. 12:21; Rev. 2:5, 16; 3: 3, 19-21; 16:9.

Essential to salvation.—I Ki. 8:47; Jer. 20:16; Mt. 11:20-22; 12:41; Mk. 1:4; Lu. 3:3; 5:37; 10:13, 14; 11:32; 13:3-5; 15:7-10; 24:47; Acts 2:38; 3:19; 8:22; 11:18; 17:30; II Cor. 7:10; II Tim. 2:25, 26; II Pet. 3:9.

Should lead to reformation of life.—Mt. 3:8-11; 21:29; Lu. 3:8; 5:32; 15:7; Acts 26:20.

RIGHTEOUS. The righteous powerfully influence God—Gen. 18:23-33. God succors and supports—Pr. 2:7, 8. His secret is with them—Pr. 3:32. Their memory is blessed—Pr. 10:7. Likened to a fruitful tree—Ps. 1:3. Are led in pleasant paths—Ps. 23:3. Clothed with garments of salvation—Is. 61:10. Desire to be found in Christ—Phil. 3:9. Are willing to be judged in righteousness—Ps. 35: 24. Witnesses testify to righteousness —Heb. 11:4. The Lord's eyes are upon them—I Pet. 2:12.

How to become.—Sow it—Hos. 10: 12; Gal. 6:8. Seek it—Zeph. 2:3; Is. 55:6. Follow after it—Pr. 21:21; Heb. 12:14. Hunger for it—Mt. 5: 6. Cease to do evil—Is. 1:16, 17. First of all, believe—Heb. 11:6. Believe and be baptized—Mk. 16:16. Change mind and turn—Acts 3:19. Confess the Lord Jesus—Rom. 10: 9. Add the Christian graces—II Pet. 1:5-9.

Evidences.—Dead to sin—Rom. 6:2-7. Freed from sin—Rom. 6:7, 18, 22. Fellow-citizens with saints—Eph. 2:19. Partakers of inheritance—Col. 1:12. New creatures—II Cor. 5:17; Eph. 2:15; 4:24. Imitators of Christ —Phil. 2:5; I John 2:6. Servants of Christ—Eph. 6:6. Servants of righteousness—Rom. 6:19. Sons of God —Rom. 8:14. Children of light— I Thess. 5:5. God's husbandry—I Cor. 3:9. God's building—I Cor. 3: 9; II Cor. Ch. 6.

Traits of Character.—Holy and without blame—Eph. 1:4. Kind and tenderhearted—Eph. 4:32. Patient and longsuffering—Col. 1:11. Prayerful —I Tim. 2:1-4; Rev. 5:8. Forgiving —Eph. 4:32. Grounded in love— Eph. 3:17. Abhorring wickedness —Ps. 101:3, 4.

SALVATION FROM SIN; OR, THE CONSEQUENCES OF SIN: Salvation conditional: In the Old Testament.—Ps. 34:14-19; 50:23; 85: 9; 86:2; 145:19; Lam. 3:25; Joel 2:32.

For the righteous only—Ps. 118:15; 119:155; Is. 55:6, 7; 64:5-7; Jer. 3:19-25; Ez. 18:1-32; 33:10-20.

In the New Testament: Before the death of Jesus.—Mt. 7:13, 14; 18: 3; 23:37; 25:31-46; John 5:40; 7: 34; 8:12; 10:9.

Man must hear, believe, repent and obey—Deut. 18:19; Mt. 10:32-39; 13:15; Lu. 6:46-49; 8:12; John 1: 12; 3:3-19; 5:24; 6:28, 29, 40, 44, 45, 47; 20:30, 31.

Must practice self-denial, be unselfish, bear the cross—Mt. 19:23-30; 25: 31-46; Mk. 10:23-31; Lu. 9:23-26; 14:26, 27; 16:10-17; 18:24-30.

The rich young ruler—Mt. 19:16-22; Mk. 10:17-25; Lu. 18:17-24.

Instances of conditional salvation. —*The Paralytic*—Mt. 9:1-7; Mk. 2: 1-12; *The sinful woman in the Pharisee's house*—Lu. 7:36-50; *Zaccheus the Publican*—Lu. 19:1-10; *The Woman taken in adultery*—John 8: 1-11.

Parables concerning conditional salvation.—The Sower—Mt. 13:1-23; Mk. 4:1-20; Lu. 8:4-15; The Tares—Mt. 13:24-30, 36-43; The Net—Mt. 13:47-50; The Laborers in the Vineyard—Mt. 20:1-16; The Two Sons—Mt. 21:28-32; The Wedding Supper—Mt. 22:1-14; The Lost Sheep, the Lost Coin, and the Lost Boy—Lu. 15:1-31; The Rich Man and Lazarus—Lu. 16:19-31; The Pharisee and the Publican—Lu. 18:9-14; The Pounds—Lu. 19:12-27; Ten Virgins—Mt. 25:1-13; The Talents—Mt. 25:14-30.

After the death of Jesus.—Acts 2:37, 38; 3:19, 9:6; 10:33, 48; 11:14; 16:30-33; 22:10, 16; Rom. 10:9, 10; Heb. 2:2, 3; 12:24, 25; 13:4; I Pet. 3:21.

The wicked shall not inherit the kingdom of heaven—I Cor. 6:9, 10; Eph. 5:3-6; Col. 3:5-10; Jas. 5:1-6; I Pet. 4:1-16.

The judgment—Mt. 8:11, 12; 10:11-15; 12:36, 37; 16:24-27; 25:31-46; Mk. 6:10, 11; 8:34-38; Lu. 10:10-12, 16; John 5:24-30; 12:47-50; Rom. 2:6-16; I Cor. 3:8; II Cor. 5:10; Heb. 10:28-31; Rev. 2:23; 22:10-15.

Man saved by the blood of Jesus.—Christ's blood shed for the remission of sins—Mt. 26:28; Mk. 14:24; Rom. 3:25; Eph. 1:7; Col. 1:14; Heb. 9:11-14; 13:12; I John 1:7; Rev. 1:5; 7:14, 15.

Redemption through His blood—Rom. 3:24, 25; Eph. 1:7; Heb. 9:12-15; I Pet. 1:18-20.

Christ purchased with His blood—Acts 20:28; I Cor. 6:20; 7:23; II Pet. 2:21; Rev. 5:9.

Man reconciled through Christ's blood—Rom. 5:9, 10; Eph. 2:13; Col. 1:20-22; Heb. 10:19-22.

Salvation by the gospel.—Mk. 13:10, 11; 16:15, 16; John 5:34; 6:33-45; 20:31; Acts 2:22-42; 8:5, 12-14, 30-38; 9:15; 14:21-27; 16:14-17; 19:1-5; 26:15-23, 31; Rom. 1:15-17; 2:16; 15:16, 19-21; I Cor. 1:17-24; 15:1-4; Gal. 1:6-16; 3:8; Eph. 2:13-17; 3:6-8; Phil. 1:27-29; I Thess. 2:2-16; II Thess. 2:10-15; I Tim. 2:4; II Tim. 1:10; 2:25; I Pet. 1:12, 25; II John 9.

Called Good Tidings—Is. 40:9-11; 52:7; 61:1; Nah. 1:15; Mt. 11:5; Lu. 4:18-19, 43; 8:1; Rom. 10:15; Heb. 4:2.

Words or sayings—Mt. 4:4; Mk. 8:31; Lu. 9:26; 24:44-48; John 8:31, 32, 37, 51; 12:48-50; 15:3; 17:6-8, 14, 17, 20; 20:31; Acts 4:4, 29-37; 6:4, 7; 8:4, 14, 25; 10:22, 36-44; 11:1, 14, 19; 12:24, 13:5-12, 15-49; 14:3, 4; 15:7; 16:6-14, 29-34; 17:11; 19:10, 18-20; 20:24, 32; Rom. 18:8-10, 14-17; I Cor. 2:4, 5, 13; II Cor. 4:1-5; 5:19; Eph. 1:13; 5:25, 26; Phil. 2:15, 16; Col. 1:5, 6, 23; I Thess. 1:5-8; II Thess. 3:1; Heb. 2:2-4; 6:4-6; I John 2:5, 7, 14; Rev. 1:2, 9; 6:9; 20:4. A sword—Eph. 6:17; Heb. 4:12. Words of Life—John 6:63, 68; 12:48-50; Acts 5:20; Phil. 2:16. *Shall not pass away*—Mk. 13:31; Lu. 21:33.

Parable of the Sower—Mt. 13:3-9, 18-23; Mk. 4:3-9, 14-20; Lu. 8:5-15.

Begotten of the gospel—I Cor. 4:15; I Thess. 2:11; Philemon 10; Jas. 1:18, 21; I Pet. 1:3, 33. See Lu. 8:11; John 3:3-8.

Man must believe.—Lu. 8:12, 13;

John 1:7; Acts 13:38, 39; 15:7-9; 11:20; I Cor. 1:21; Gal. 3:8; Eph. 2:8; II Thess. 2:12, 13; I Tim. 4:10; Heb. 10:39; 11:6; I Pet. 1:9; I John 3:23.

He that disbelieveth is condemned—Mk. 16:16; John 8:24.

He that believeth hath eternal life—John 5:24; 6:47; 11:25, 26; *On, or in, Jesus*—John 3:14-18, 36; 6:29, 40; Acts 10:43; 16:31; 19:4; Rom. 10:10-17; Gal. 2:16-20; 3:22; Eph. 1:13; 3:11, 12; Phil. 1:27-29; 3:9-11; I Tim. 1:13, 14; I John 5:10, 13; *In the name of Jesus*—John 1:12; I John 3:23; 5:13; *That Jesus is the Christ*—John 20:31. *That God hath raised Him from the dead*—Rom. 10:9; I Cor. 15:12-17.

The commandments of the gospel must be obeyed.—Acts 5:29-32; 6:7; Rom. 1:5; 2:8; 6:16-18; 16:19, 26; II Cor. 9:13; 10:5, 6; Gal. 5:7; II Thess. 1:7-10; Heb. 5:8, 9; Jas. 1:22-25; I Pet. 1:14, 22; 4:17; I John 2:5. The words of Jesus or the will of God—Mt. 7:21-27; 12:50; Lu. 6:46-49; 8:21; John 8:51; 14:23, 24; 15:10, 14; Rev. 1:2, 9; 3:8. The gospel commandments—Mt. 28:19, 20; Mk. 16:15, 16; Lu. 24:26, 47; Acts 2:37-42; 8:12, 13, 36-38; 9:6, 18; 10:33-35, 47, 48; 16:14, 15, 30-33; 19:1-5; 22:10, 16.

Obedience the test of love and faith—Mt. 7:16-27; Gal. 5:6; Heb. 11:1-40; Jas. 2:14-26.

Confession of faith in Christ as the Son of God necessary.—Lu. 9:26; Rom. 10:9, 10; II Cor. 9:13; Phil. 2:11; I Tim. 6:12; Heb. 3:1; 4:14; 10:23; I John 2:22, 23; 4:2, 3, 15; II John 7. See John 9:22; 12:42.

Christ will confess those who confess Him—Mt. 10:32, 33; Mk. 8:38; Lu. 12:8, 9; II Tim. 2:12.

Instances of: *Christ's confession*—Mt. 26:63, 64; 27:43; Mk. 14:61, 62; Lu. 22:67-70; I Tim. 6:13. *Confession of the angels*—Lu. 1:32-35; 2:11. *By John the Baptist*—John 1:29-34. *By the man with the unclean spirit*—Mk. 1:24; Lu. 4:34. *By the unclean spirits*—Mk. 3:11. *By the Gadarene demoniacs*—Mt. 8:29; Lu. 8:28. *By disciples in the boat*—Mt. 14:33. *By Nathaniel*—John 1:49. *By Peter*—Mt. 16:16; Lu. 5:8; 9:20; John 6:68-69. *By Martha*—John 11:27. *By the blind man*—John 9:35-37. *By Thomas*—John 20:28. *By the eunuch*—Acts 8:37 *marginal*. *By Paul*—Acts 9:20.

Repentance essential to salvation.—Taught by John the Baptist—Mt. 3:2, 3, 7-11; Mk. 1:4, 5; Lu. 3:3-14; Acts 13:24; 19:4.

By Jesus—Mt. 4:17; Mk. 1:15; Lu. 13:3-5; 16:30; 24:47.

Jesus calls sinners to repentance—Mt. 11:20-24; 12:41, 42; Lu. 10:11-15; 11:32. *Jesus compares ancient cities with the cities of His day, and condemns those of His time*—Mt. 21:28-32; Lu. 5:30-32; 15:3-32.

By the apostles—Mk. 6:12; Acts 2:38; 3:19; 5:31; 8:22; 11:18; 17:30; 20:21; 26:20; Rom. 2:4; II Cor. 7:9-11; 12:21; II Tim. 2:25; Heb. 6:1; II Pet. 3:9; Rev. 9:20, 21; 16:9-11.

Repentance for, or unto, remission of sins.—Mk. 1:4, 5; Lu. 3:3; 24:47; Acts 2:38; 3:19.

Baptism required.—Taught by John

the Baptist—Mk. 1:8; 11:30-33; Lu. 7:29, 30; 20:4-8; John 1:26-28, 31, 33; Acts 3:23; 10:40; Acts 1: 5, 22; 10:37; 11:16; 18:25; 19:3, 4.

The baptism of Jesus—Mt. 3:13-17; Mk. 1:9-11; Lu. 3:21.

Unto repentance for the remission of sins—Mt. 3:6-11; Lu. 3:3, 7, 10-14.

By Jesus—Mt. 28:19; Mk. 16:16; John 3:22, 26; 4:1, 2.

By the disciples of Jesus after His death —Acts 2:38, 41; 8:12, 13, 36-38; 9:18; 16:14, 15, 33; 18:8; 19:3-5; Rom. 6:3-17; I Cor. 1:13-17; Eph. 4:5; Col. 2:12; Heb. 10:22; I Pet. 3:21.

Into the name of Jesus—Acts 2:38; 8:12; 19:3-5.

In water—Mt. 3:11; Mk. 1:5, 8, 9; John 1:26, 31, 33; Acts 8:36-38; 10:47; 19:5.

Salvational conditional.—Mt. 7:13, 14, 21-27; 12:36, 37; 25:31-46; Lu. 6:46-49; 13:23-30; John 3:16-19, 36; 8:21, 24, 51; 11:25, 26; 20:30, 31; Rom. 2:6-16; 14:10-12; I Cor. 3:8, 15; 10:12; II Cor. 5:10, 19-24; 7:10; Gal. 5:4, 7; 6:7, 8; Phil. 2:12-16; 3:11-14; I Thess. 5: 1-11; Heb. 2:2, 3; 4:1-10; 5:9; 6: 9; 9:28; 10:25-29; I Pet. 1:17-23; 4:18; II Pet. 1:2-11; I John 1:7; 5: 10-12; Rev. 2:23; 20:12; 21:27; 22:12-15.

Disciples must bear fruit—Mt. 7:16, 20; 12:31-35; Lu. 6:44; John 15: 5-8.

Must endure—Mt. 10:22; 24:13; Mk. 13:13; Rom. 11:22; I Cor. 9:24-27; 10:13; 15:2; Col. 1:23; II Tim. 2:12; Heb. 3:6, 14; 4:14; 10:35-39; Jas. 5:7-11.

Must practice self-denial—Mt. 5:29, 30; 10:39; 16:24-27; Mk. 8:34-38; 10:29, 30; Lu. 6:22, 23; 14:26, 33; 16:25; 18:18-30; 22:28-30; John 12:25; I Cor. 9:24-27; Gal. 5:24; Col. 3:5-7; II Tim. 2:12, 13; Tit. 2:12.

Must suffer tribulation—John 15:18, 20; 16:33; Acts 9:16; 14:22; Rom. 5:3; 8:17; Phil. 1:28, 29; I Thess. 3:3; II Tim: 2:11; 3:12; I Pet. 1:6-9; 2:21; Rev. 2:9-11; 7:14.

Must bear the cross—Mt. 10:38, 39; 16:24-27; Mk. 8:34-37; Lu. 9:23-26; 14:27-33.

Must not be conformed to this world—John 17:15, 16; Rom. 12:2; Eph. 4:7; Col. 3:2; 1 Pet. 4:3-6; I John 2:15-17; 4:5.

Parables concerning conditional salvation: *The Sower*—Mt. 13:18-23; Mk. 4:13-20; Lu. 8:11-15; *The Pounds*—Lu. 19:12-27; *The Ten Virgins*—Mt. 25:1-10; *The Talents* —Mt. 25:14-30; *The Rich Man and Lazarus*—Lu. 16:19-31.

THINK. Pr. 23:7; Jonah 1:6; Mt. 26: 36; Lu. 8:18; 10:36; 12:51; John 5:39; 11:56. Above all that we ask or—Eph. 3:20. Affliction, To raise up—Phil. 1:17. Christ, Of—Mt. 22: 42. Eternal life, Ye have—John 5: 39. Evil, No—I Cor. 13:5. Heart, In his—Pr. 23:7. Highly, Not of himself more—Rom. 12:3. Himself—Prophet, To be a—I Cor. 14:37. Kill, To—Ex. 2:14. Not—Mt. 24:41. Rom. 12:3. Prophet, Himself to be a—I Cor. 14:37. Religious, To be—Jas. 1:26. Reprove—Job 6:26. Soberly—Rom. 12:3. Something, To be—Gal. 6:3. Spirit, I have—I Cor. 7:40. Standeth, That he—I Cor. 10:

12. These things, On—Phil. 4:8. Wise, That he is—I Cor. 3:18.

TRUST. Job 39:11. Brother, In any—Jer. 9:4. Jehovah, In—Ps. 4:5; 22:9; Jer. 17:7; Mt. 27:43; I Tim. 4:10; 5:5; Heb. 3:13; I Pet. 3:5. Jesus, In—Mt. 12:21; Rom. 15:12; Phil. 2:19. Lying words—Jer. 7:4. Moses, In—John 5:45. Name, In His—Mt. 12:21. Princes, In—Ps. 146:3. Riches—Mt. 10:24; Mk. 10:24; I Tim. 6:17. Tent, In—Job 18:14. Themselves, In—Lu. 18:9. True riches—Lu. 16:11. Wife, In—Pr. 31:11.

UNBELIEF. Because of their—Mt. 13:58; Mk. 6:6; Heb. 3:19. Heart of—Heb. 3:12. Help thou mine—Mk. 9:24. I did it ignorantly in—I Tim. 1:13. Upbraided them with their—Mk. 16:14. Wavered not through—Rom. 4:20.

UNBELIEVER. Before—I Cor. 6:6. Believer with—II Cor. 6:15. Worse than an—I Tim. 5:8. Yoked with—II Cor. 6:14.

UNBELIEVING. I Cor. 14:22; Tit. 1:15. Fearful and—Rev. 21:8. Husband—I Cor. 7:14. Unlearned or—I Cor. 14:23. Wife—I Cor. 7:12.

UNFAITHFUL. Lu. 12:46; Pr. 25:19.

WALKING: With or before God.—I Sam. 2:35; II Ki. 23:3. In fear of God—Neh. 5:9. In laws—Neh. 10:29; Acts 21:24. In statutes—Ez. 20:19. In ways—Zech. 3:7; Mal. 2:6. In commandments—II John 4:6. After the Spirit—Rom. 8:4. As called—I Cor. 7:17. Not deceitfully—II Cor. 4:2. In good works—Eph. 2:10; 4:1. In Christ—Col. 2:6. Worthily—Phil. 1:27; 3:16; I Thess. 2:12; 4:1, 12. In Truth—III John 3, 4.

Contrary to God.—Ju. 2:17; II Ki. 8:27; 10:31; 16:3; 17:8; 21:22; II Chr. 21:6, 13; 28:2; Ps. 12:8; 39:6; 82:5; Is. 8:11; Ez. 20:18; I Cor. 3:3; II Cor. 10:2, 3; Gal. 2:14; Eph. 2:2; Col. 3:7; II Thess. 3:6, 11; I Pet. 4:3; II Pet. 2:10; 3:3; I John 1:6; 2:11; Jude 16, 18.

Examples of.—Enoch—Gen. 5:22, 24. Noah—Gen. 6:9. Abraham—Gen. 17:1; 24:40. Isaac—Gen. 48:15. Hezekaih—II Ki. 20:3; Is. 38:3. David—II Chr. 6:16; Ps. 26:3; 101:2; 116:9; 119:45. Zacharias and Elisabeth— Lu.1:6. The Church—Acts 9:31; Phil. 3:17.

God's promise to walk with.—Lev. 26:12; Deut. 23:14; II Cor. 6:16.

Exhorted to walk with God.—Deut. 8:6; 10:12; 11:22, 23; 13:4, 5; 19:9; 26:17; 30:16; Josh. 2:5; I Ki. 2:3, 4; 3:14; 6:12; 8:25, 36, 58; 61; 9:4; II Chr. 6:27, 31; Eph. 4:17; 5:2, 8, 15.

How to walk.—Humbly—Mic. 6:8. In the Spirit—Gal. 5:16, 25. With lowliness and meekness—Eph. 4:1, 2. In newness of life—Rom. 6:4. In love—Rom. 14:15; Eph. 5:2. By faith—II Cor. 4:7. As children of light—Eph. 5:8. "As ye have received Christ Jesus, so walk"—Col. 2:6. In wisdom—Col. 4:5. Walk as Christ walked—I John 2:6. Walking in the light—John 8:12; Eph. 5:8.

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